

Joe Pigott To Head Men's Conference

Joe Pigott, of McComb, was elected as president of the Mississippi Baptist Men's Conference at the annual meeting Monday at the First Baptist Church in Jackson.

Other officers elected included R. F. Robinson, Fulton, vice-president; Marvin Graham, Mt. Olive, recording secretary; Norris Edmonson, Natchez, Baptist Men's leader, and Lee Ferrell, Jackson, Royal Ambassador leader, (reelected).

The one-day rally closed with an inspirational evening session in the auditorium of the church.

Dr. George W. Schroeder, of Memphis, executive secretary of the Baptist Brotherhood Commission, Memphis, was the featured speaker.

Sidney Parker, Magee, president of the Men's Conference, was in the chair.

Special music was rendered by the handbell choir of First Baptist Church, Calhoun City, under direction of Mrs. Bill Baker and the Baptist Men's Quartet of First Baptist Church, Holly Springs.

Paul Padgett of Picayune, led the congregational singing.

At 5:45 p.m. the annual banquet was held at Parkway Baptist Church with Dan McBride, musical satirist of

Wilmer, Texas, as the principal program personality.

The afternoon session was held in the chapel of First Baptist Church with Paul Harrell, department associate, presiding.

Frank Lawton, associate in the Brotherhood Commission, Memphis, spoke on "Missions In The Making" and led the Royal Ambassador emphasis.

Musical interlude was given by Steve Cook and Van Johnson, students at Mississippi College, Clinton. Cecil Harper, minister of music of host church, led music for the afternoon session.

The men's conference is related to the convention through the Brotherhood Department of the Mississippi Baptist Convention Board, Rev. E. L. Howell, director.

Theme Selected For 1970 SBC

DENVER (BP)—"Living the Christ-life" will be the theme for the Southern Baptist Convention when it meets here for its 125th anniversary sessions, June 1-4, 1970.

The general theme and themes for each of the seven different sessions of the convention were selected by the convention's committee on order of business, headed by Robert S. Scales, pastor of Trinity Baptist Church, Oklahoma City.

Scales said that the convention will open with a special dramatic production in observance of the denomination's 125th anniversary. The opening Monday night session will also include an address by SBC President W. A. Criswell of Dallas.

Theme for the opening session will be, "The Christlife — A Blessed Heritage."

Though the convention starts on Monday rather than Tuesday night as in the past, there will be a total of only seven sessions, compared to the usual nine sessions of most other conventions, Scales said.

The other six sessions will carry out the theme, "The Christlife," and will cover (in order, Tuesday morning through Thursday morning), "A Blessed Responsibility."

Each of the other six sessions will use the theme, "The Christlife, A Blessed Responsibility," and "Service," "Fellowship," "Ministry," "Witness," and "A Blessed Challenge." (Listed in order, Tuesday morning through Thursday morning.)

Other members of the committee which picked the themes are: J. Norris Palmer, pastor Baton Rouge, La.; Horace Chapman, pastor, Saint Marys, Ga.; J. William Angell, college professor, Winston - Salem, N. C.; Robert L. Mills college president, Georgetown, Ky.; and Frank Hooper, federal judge, Atlanta, Ga.

Board Sets Recommendation On Christian Education

The Mississippi Baptist Convention Board Monday afternoon in its pre-convention session adopted a far-reaching recommendation regarding Christian education.

Dr. W. Levon Moore, Board president, was in the chair. The recommendation will be presented to the Convention for consideration in its session in Jackson Nov. 11-13.

The complete text follows: The Mississippi Baptist Convention Board, after long and prayerful consideration, brings to the Mississippi Baptist Convention the following observations and recommendations concerning our program of Christian Education:

OBSERVATIONS

1. The figures presented to us concerning increasing costs in the operation of our colleges, along with predictions of our college administrators concerning increases which are anticipated in the future, lead us to the inescapable conclusion that our colleges are in a state of economic crisis.
2. The failure of Mississippi Baptists in meeting the challenge presented by Cooperative Program budget goals over the past few years indicates very forcefully that, if present trends continue, adequate financial resources will not be forthcoming for the continued support of our colleges according to our present plan of operation.
3. The very modest request of the Education Commission for an increase of \$75,000.00 in the 1970 budget allocation had to be cut by more than 50%, simply because the funds are not available; and in the judgment of the Convention Board, they will not be available in the future.
4. The suggested increase of \$30,000.00 in the 1970 allocation to Christian Education is only a fraction of the amount needed for our schools; yet it should be noted that of the 1970 total of \$2,965,000 to be used in Mississippi, \$1,000,500 (or approximately 34%) will go to our colleges. With all the other needs before us, it seems impractical to anticipate that a

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Causey Points To 'The Secret Power' In Convention Sermon

By Bill Causey, Jackson
The Secret — John 3:1-16

I'm sure you were there if you could possibly be. What an unusual thing it was to sit enraptured with the whole world while the first man put his foot on the moon. It was a high moment. A celebration. History's newest focal point. The borne fruit of countless planted dreams and it spawned a million more.

I have not failed to try with my limitations to understand all that it meant.

But I have to say that more sparks were

struck in my thought and memory when the cameras wheeled around and I saw the earth — That little blue ball clothed in swirls of cotton. And I strangely struggled to understand; to come to grips with a new kind of reality. For the first time we could see ourselves as we truly are. A floating sphere. A spinning marble. A grain of sand. An infinitesimal speck. A tiny fragment in the infinite stretch and boundless void of never-ending space. Coordinated and graceful in its movement, timed like a clock, magic in its beauty, disturbingly and perilously traveling in its captive orbit as it had done for a million years before my generation ever thought or dreamed.

This new reality forced a new question — yet as old as man. Can we who sit upon that little world reason ourselves from its imprisonment, and open all the doors of meaning, and explain ourselves and our origins, and our history? Can we, with the tinkertoys of our own

comic-tragic thought build our own eternity with our own kind of immortality?

With only a little imagination one could laugh at the heady dreams and egocentric conclusions of other years when man supposed he could.

With a gasp like little children looking down from tall buildings, we suddenly knew like never before it was all too big — and we too little. The upward journey of civilization had to stop in its path — and wonder — and worship!

Thoughtless men wondered and worshipped at science and things; their thoughts never rising beyond the dust. Thinkers wondered and worshipped at the great God whose altar is so big that all the worlds strung together couldn't make a bracelet for His hand.

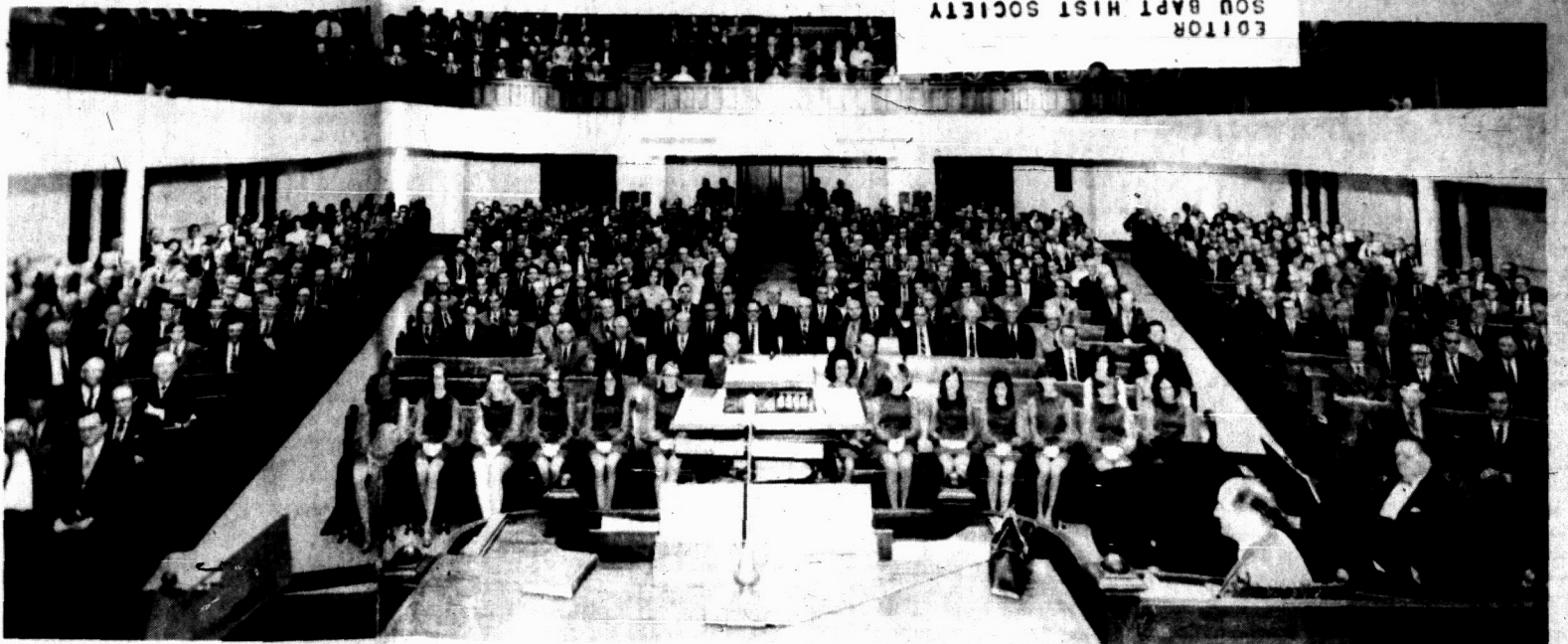
And reverent thinkers praised Him saying: "for Thine is the Kingdom and the Power and the Glory forever and ever."

Has the Creator God Himself said anything that would help us now? Again — reverent thinkers — (of which we are theoretically a part) believe that God has spoken. And in a most impressive way! For some messages are written with pen, and paper, some with paint and some with steel, some with rockets in orbit, and some in neon lights — God wrote his in flesh: "And the Word was made flesh and dwelt among us." John 1:14

Where the Old Testament prophet was one who had been lifted to sit in the council of God, now God has sent His message entire in the person of His Son Jesus.

All that he was, all that he said, all that he did is God's message to us, telling us how we may escape the imprisonment of this little sphere and have power to live the victorious life.

I. The Secret
Listen in upon Jesus teaching to see what (Continued on page 3)



The evening session of the Mississippi Baptist Men's Conference, held Monday of this week at First Baptist Church in Jackson. (Many people came in after picture was taken.)

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Weekly Since 1877

JACKSON, MISSISSIPPI, THURSDAY, NOVEMBER 13, 1969

Volume XC, Number 45

State Convention Opens Tuesday

The Mississippi Baptist Convention opened its annual session Tuesday morning at Jackson's First Baptist Church with adjournment set for Thursday night following a giant youth program in the Mississippi Coliseum.

The opening session featured the president's address by Dr.

John G. McCall, Vicksburg, and the convention sermon by Dr. Bill Causey, of Jackson.

Other highlights at the opening session were organization of the body, welcome to Jackson by Lt. Gov. Charles L. Sullivan, presentation of the new executive secretary, Dr. W. Douglas Hudgins, and report of committee on committees.

Tuesday afternoon's session will feature the election of officers, a message by Dr. Glendon McCullough, of the Home Mission Board, presentation of budget, the presentation and referral of any resolutions.

The Mississippi Coliseum is expected to be filled Thursday evening for the annual Youth Night service at which Dr. Jess Moody will be the principal speaker.

Presiding will be Rev. Ralph B. Winders, director of the Department of Student Work of the Convention Board.

Congregational singing and special music will both be featured this year with opportunity for life commitment to be given following Dr. Moody's message.

The combined college chorus will be under the direction of Dan C. Hall, music director of the Convention Board.

Do Not Cancel Tomorrow McCall Tells Convention

Dr. John G. McCall, of Vicksburg, president of the convention, delivered the keynote address to the body Tuesday morning, using as his subject, "Tomorrow Must Not Be Cancelled."

The full text of his message follows: "Due to a lack of interest, tomorrow has been cancelled." As strange as they may sound, those words pierced me

sharply between the eyes of my soul. As I casually glanced through a national news magazine there they were at the top of the page, and in the form of graffiti scrawled on a wall. It was not even an article; it was rather a full page advertisement urging the reader to buy United States Saving Bonds. Actually, I had leisurely turned the page when suddenly the message struck me.

As I pondered them and let them roll around in my mind, the words became more and more poignant. "Due to a lack of interest, tomorrow has been cancelled." And for me at least, there is here a message that is incisive for our time, for us individual Christians, and for us Baptists who are part of the body of Christ. It is that tomorrow must not be cancelled; we simply must not allow it to be.

In all fairness, and at the outset, two observations need to be made. In the first place, this is most certainly not a recommendation to borrow trouble. Long ago Jesus warned us against the kind of excessive and anxious concern for tomorrow that can sap the energy which we ought to be using effectively to live today. "Take therefore no thought for the morrow," said the Master, "for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof."

In the second place, you and I know that we could not really cancel tomorrow even if we wanted to. Try as we may, we cannot hold back the dawn. In the providence of God tomorrow will come whatever we do or say, and we thank God for it.

Yet, the fact is that, figuratively at least, for ourselves and the work that God would do through us, tomorrow may be cancelled. We ourselves may cancel it.

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'Camille' Offering Approaches \$700,000

Hurricane Camille relief offerings being sent through the Mississippi Baptist Convention Board reached \$687,808.72 as of Nov. 10.

This is an increase of \$61,085.35 since the last report given on Oct. 31.

Large gifts received from out-of-state include the following:

North Carolina Baptist Convention, \$3,570.48 (additional); Tennessee Baptist Convention, \$5,551.50; Alabama Baptist Convention, \$7,105.79 (additional); Florida Baptist Convention, \$12,316.88; and Texas Convention, \$19,452.10 (additional).

The offering will go to the Baptist churches and people in south Mississippi who suffered such extensive damage from Hurricane Camille which struck the Coast on Sunday night, August 17.

Other churches or individuals still wishing to contribute may do so by sending their funds to Mississippi Baptist Convention Board, P. O. Box 530, Jackson, Miss. 39205.

This offering, received in the churches of the state Sunday, September 7, was requested by the Executive Committee of the Convention Board following a suggestion by the executive secretary, Dr. W. Douglas Hudgins.

"Tomorrow Must Not Be Cancelled," McCall Tells Convention

(Continued from page 1)

If we are insensitive to the nature and needs of tomorrow; if we are completely unaware of the magnificent opportunities that it holds for us; if we are not alert to the voice of God commanding us to enter the doors of opportunity that He has opened, tomorrow may be cancelled.

Fear

Through fear tomorrow may be cancelled for us and our service to God. In our hearts we know that fear can be fatal; fatal to an individual, to an organization, or to a program. It was so many centuries ago for the very people of God.

After a miraculous deliverance from Egypt and an even more miraculous journey across the desert, God's people stood at the edge of the promised land. Just one more step and it was theirs. But the step was not made. Cowardice and fear, disguised as prudence, called for more information.

Twelve men were sent to spy out the land. On their return, all agreed that the land was marvelous indeed. It was well worth the conquest. Joshua and Caleb urged the people to take the land immediately in the assurance that God would see them through. The other ten, as you recall

so well counselled caution, and their counsel was heeded and followed. At that moment and for a long time to come, because of fear tomorrow was cancelled for God's people and His purposes for them.

Despair

Moreover, by the weight of sheer despair tomorrow may be cancelled. Despair in the life of any individual can be devastating. But for the wisdom and the power of God it might have been so for God's servant Elijah as he lay under the juniper tree wallowing in his despair about God, about himself, about his world, and about his work.

In a recent editorial in the Christian Index, Dr. Jack Harwell deals with the question "What's the big problem facing Georgia Baptists?" In answer to the question he suggests half a dozen pressing problems that confront Georgia Baptists. But then, and quite incisively, he says that the basic problem is a problem of spirit. "Day after day," he continues, "hour after hour, this editor talks to Baptist people who seem to be enslaved by the cynical, sarcastic, laconic, pessimistic outlook."

Let Mississippi Baptists become enslaved by that same tragic outlook; let us become overwhelmed by dark

clouds of despair, and so far as our work for God is concerned tomorrow will have been cancelled.

Complacency

In the third place, tomorrow may be cancelled by complacency, by indifference and lack of concern. Complacency can be catastrophic at any level of life; but nowhere else can it be more catastrophic than in the work that we need to be doing for God in the world.

In the sixth chapter of the book of Jeremiah God denounces indifference and complacency in scathing terms. It was a dark day for Israel; enemies were on every side. Yet the peoples' ears were closed to God's word. The prophets cried, "peace, peace," when there was no peace. God's people were self-satisfied in the midst of desperate spiritual distress and ungodliness. When the people needed deep surgery, the false prophets dealt lightly with their malignancy. "Also," said God, "I set watchmen over you, saying, 'hearken to the sound of the trumpet.' But they said we will not hearken." For God's people, complacency had cancelled tomorrow.

Cancellation Not Necessary

Tomorrow may indeed be cancelled by fear, by despair, or by complacency. But the grand, good news is that for us in our time tomorrow need not be cancelled. For let me remind you that God's people, when they have

been God's people in word and truth and deed have kept tomorrow alive. For them it has always been vital, exciting, and challenging. To be sure, they too have recognized that there are awesome adversaries and perplexing problems. But for them courage has displaced fear, hope has conquered despair, and concern has overcome complacency. They have been sensitive to the nature and needs of tomorrow. They have been aware of opportunities, and alert to the voice of God commanding them to seize those opportunities and use them fruitfully.

So it was with Abraham, when the voice of God came to him saying, "get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing..." For him tomorrow remained vibrant and alive.

It was so with Moses as he stood barefooted at the burning bush. Sensitive to the needs of his people, aware of the door that God had opened, and alert to the voice of God commanding him to act, tomorrow was kept alive and the purpose of God marched on toward victory.

There was a day in the life of the Apostle Paul, when, in Ephesus, he longed to see his friends at Corinth.

of all the unlikely places of service, no other was more difficult than Ephesus. It was filled with untold obstacles. Had fear, despair, and complacency prevailed, tomorrow might have been cancelled for God's servant and for the work God had for him to do. "But, I will tarry at Ephesus until Pentecost," said the apostle, "for a great door and effectual is opened unto me, and there are many adversaries." Faith overcame fear; hope conquered despair; concern defeated complacency, and for Paul and for God's work tomorrow was kept alive.

The Seventies

For us Mississippi Baptists, as we face the new decade of the seventies, tomorrow must not be cancelled. By our sensitivity to human need, through our awareness of the challenging opportunities ahead, and by our alertness to hear God's command to go forward, we must keep tomorrow alive for ourselves and the work that God would do through us. We speak bravely of "shaping the seventies." If we are indeed to have a part in shaping them as God would have them shaped, tomorrow must not be cancelled.

But how? How can we keep tomorrow alive? What must our attitude and our spirit be? What must the ingredients be? The answer is clear: they are the ingredients that are indispensable to victory in every contest — athletic, military, or spiritual.

Aggressive Mind

In the first place, we must have what the late J. Wallace Hamilton called an aggressive mind; a mind alert to opportunity and quick to seize the initiative. "Here in Ephesus, I have found an open door," said Paul. "And," as a sort of afterthought, "there are many adversaries." Do you see the force of that? That is not the way we talk a great deal of the time. It is too frequently not the language of the modern church. Because of fear or despair or complacency, many of us would have at least put the adversaries first. All too often we are better at seeing difficulties than opportunities.

Dr. Hamilton expressed it in this way: "If our denomination were charged with the responsibility of evangelizing Ephesus, do you know what we would do? I will tell you. We would appoint a committee. That is the first thing we would do. We would send in the boys with the brief cases to make a survey, check on the real estate market, the price of building materials, the financial ability of interested families to support a church there. We would check on the opposition to be expected from pagan sources. And then with that data in hand, we would proceed to introduce a resolution at the annual conference: whereas there exists in Ephesus certain adversaries, and, by reason of their hostility, a strong disinclination to support a new work at this time; therefore, be it resolved that we postpone consideration of the matter for the present. But be it further resolved that this conference be ready to establish a church at Ephesus when present hostility has subsided and circumstances are deemed more favorable to the situation; and how is it with us Mississippi Baptists as we face the open doors and adversaries of tomorrow and the decade of the seventies?"

To be sure there are adversaries, many of them, in the work that God seeks to do through us. But an aggressive mind, with fear displaced by faith, with despair conquered by hope, with complacency defeated by deep concern, and with God's help we can have a share in shaping the seventies in the way that He would have them shaped.

Adequate Resources

Still another ingredient is essential if we are to keep tomorrow alive. It is adequate resources. There was a day in the life of God's prophet Elijah when the King of Syria bore down upon him with his horses and chariots and a great host. Early in the morning Elijah's servants saw the host with the horses and chariots encamped against them. In deep alarm he rushed in to his master to say, "Alas, my master, how shall we do?" Elijah answered, "Fear not: for they that be with us are more than they that be with them." And Elijah prayed and said, "Lord, I pray

thee, open his eyes that he may see." And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elijah. Let us never forget it: in this spiritual contest "they that be with us are more than they that be with them." There are adequate resources. Power in abundance is available to us.

There is power in people. More than a half million Mississippi Baptists, committed up to the hilt to God, ready to be used of the Holy Spirit in the work that He would do through us — this is power indeed for the task.

There is great power, moreover, in our prosperity. To be sure there are pockets of poverty which ought to break our hearts. Yet, the fact is that God's people in Mississippi have never had more wealth than we have today. The need of financial support of God's program for our denomination is inescapable. We have the financial resources. If Mississippi Baptists are willing to give God what belongs to him in deep faith, triumphant hope, and earnest concern, our prosperity will become part of our power for the task.

Again, there is power in the gospel. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to everyone that believeth."

This gospel that we confidently begin and joyously proclaim is the good news of God's grace and love made manifest in Jesus Christ; in his miraculous birth, his wondrous life, his atoning death, his victorious resurrection, and his promise triumphantly to return.

The power of the gospel is the power to forgive, to transform, and to redirect life. It is the power to bring victory in every circumstance. It is the power to give the final victory when "the last enemy shall be destroyed." "For God was in Christ reconciling the world unto Himself," and "therefore if any man be in Christ Jesus he is a new creation."

But once again, and supremely, there is a power available to us through the presence of the Holy Spirit within us and among us. Our Lord's promises of His presence and power are crystal clear. "If ye love me," said the Saviour, "keep my commandments, and I will pray the father and He shall give you another Comforter, even the Spirit of truth." "Go," said He, "and lo I am with you always, even to the end of the world." "But ye shall receive power," He said again, "after that the Holy Ghost is come upon you and ye shall be witnesses unto me."

At Pentecost the promises of our Lord had their glorious fulfillment, and the Holy Spirit has never departed. He is our source of mighty power in the work we try to do for God.

Creative Strategy

But there is a third ingredient that is indispensable to victory in the spiritual adventure in which we are involved. We must have a creative and imaginative strategy. No contest in any area of life is ever won without it.

I say it with deepest conviction: I believe that we have an effective strategy in the theme that we have adopted for 1970 and even for the years to follow. "Living the Spirit of Christ is Belief and Relevance" — this is our theme, this is our strategy. It must be the strategy of our entire denomination, of Mississippi Baptists, of every local congregation, and most significant of all, it must be the strategy of every individual Christian. In every plan, in every project, in every program, at whatever level, we must seek to live out the spirit of Christ. It is this that our faith is all about.

Faith and works are inseparably related. We believe, and therefore we behave. Our first task is to win men to a saving knowledge of Jesus Christ; but we ought also to minister to every last deep need of every last individual. These pairs of our faith can never be separated except on pain of tragedy; for they were inextricably bound together by God's own son, and the divinely inspired writers of the New Testament nineteen hundred years ago.

In his prize winning message, "Go tell it on the mountain, and don't for-

(Continued on page 4)

Churches Leading In Per Capita Mission Giving

January 1 - August 31

This listing of churches has been gleaned from the eight month record of TOTAL mission gifts sent through the convention treasurer's office in Jackson. The picture may change before the year is completed in December. Listed are all Mississippi churches giving over \$20.00 per member to missions for the eight month period. They are grouped according to total membership.

Church	CITY	ASSOCIATION	PASTOR	AMOUNT —PER CAPITA
OVER 2000 MEMBERSHIP				
First	Jackson	Hinds	Larry Rohman	\$23.65
First	Meridian	Lauderdale	Beverly Tinnin	21.48
Calvary	Jackson	Hinds	Joe Tuten	20.26
First	Greenville	Washington	Perry Claxton	20.10
1000 - 1999 MEMBERSHIP				
First	Columbus	Lowndes	S. R. Woodson	29.14
First	Yazoo City	Yazoo	James Yates	26.86
First	Leland	Washington	James Richardson	24.37
First	Natchez	Adams	Tom Dunlap	22.55
First	Gretna	Gretna	Gordon Sansing	22.03
First	Hattiesburg	Lebanon	Brooks Wester	21.82
First	New Albany	Union Co.	Wm. F. Evans	21.70
Calvary	Tupelo	Lee	Bob Ramsay	21.27
500 - 999 MEMBERSHIP				
Prentiss	Prentiss	Jeff-Davis	L. E. Green	32.06
First	Aberdeen	Monroe	James Fancher	28.19
Robinson St.	Jackson	Hinds	John McDonald	26.24
Bruce	Bruce	Calhoun	G. A. McCoy	25.90
First	Ripley	Tippah	Robert Martin	24.50
First	Newton	Newton	Hardy Denham, Jr.	24.35
First	Magee	Simpson	Mel Craft	24.07
First	Louisville	Winston	Vernon May	23.84
First	Pontotoc	Pontotoc	Levon Moore	23.62
First	Collins	Covington	Joe Ratcliff	22.04
Forest	Forest	Scott	Frank Gunn	20.94
First	Mendenhall	Simpson	James Smith	20.81
First	Quitman	Clarke	Jackie Hamilton	20.76
UNDER 500 MEMBERSHIP				
Berwick	Berwick	Mississippi	Bryant Hazlip	36.04
Pace	Pace	Bolivar	Carmon Savell	35.72
Dixie	Hattiesburg	Lebanon	Marcus Smith	27.84
Sardis	Sardis	Panola	Charles Conley	26.80
Fairview	Indianola	Sunflower	W. L. Day	26.60
Neshoba	Neshoba	Neshoba	Henry Adams	24.09
Kewanee	Meridian	Lauderdale	R. H. Cherry	23.83
Providence	Meadville	Franklin	Franklin Haire	23.65
Immanuel	Cleveland	Bolivar	James Hurt	23.64
Myrtle	Myrtle	Union Co.	Percy Ray	23.64
Scobba	Scobba	Kemper	Harold Harris	23.31
First	Okolona	Chickasaw	James Ruffin	22.83
Calvary	Louisville	Winston	Wilbur Breland	22.46
Como	Como	Panola	Eugene Strickland	22.42
First	Macon	Noxubee	Allen Webb	22.29
West Side	Macon	Noxubee	E. C. Farr	22.03
Tyro	Tyro	Tate	Don Stanfill	20.34
Russell	Russell	Lauderdale	Frank Tribble, Jr.	20.23



Broadmoor Ladies Sponsor "Tea In Yemen"

"TEA IN YEMEN" was the theme of the monthly mission luncheon at Broadmoor Church, Jackson, on November 4. Left to right: Mrs. Arnold Hammond, Mrs. Rollings Brown, Mrs. Pat Wellington, Mrs. Roy Kitchens, program director, and Mrs. George McClintock. Mrs. Charles Mayfield is WMU director; Dr. David Grant is pastor. (Photo by Al Brodie.)

Board Recommendation On Christian Education

(Continued from page 1)

larger percentage of the total budget can be expended on our schools.

5. With students, in some instances, providing at least 80% of operational costs, it is our considered judgment that we cannot expect our students to bear any larger proportion of the operational costs of our schools through increased tuition and fees.

Recommendations

1. That the Mississippi Baptist Convention affirm its purpose to offer a program of Christian Education commensurate with the objectives of the Convention and corresponding to the financial resources made available by our people.

2. That we face with frankness and intelligent awareness the fact that a change of approach is mandatory for the Mississippi Baptist Convention in the area of Christian Education.

3. That the 1969 Convention confront this dilemma with Christian courage, and with confidence in the leadership of the Holy Spirit to show a better way.

4. That the 1969 Convention authorize the appointment of a committee of seven, including three members of the Education Commission, to re-define the over-all educational purpose of our Convention.

5. That this committee recommend to the 1970 Convention a feasible program of Christian Education and the number and type of institutions necessary to carry out this program.

Conclusion

1. The forces of life all around us are moving with such rapidity that we cannot afford an indefinite delay with this matter. For almost two decades we have deliberated. We have reached the point where decision must implement deliberation.

2. We can continue our present course and reach inevitable stagnation and academic ineffectiveness in our educational institutions; or we can take bold initiatives setting in motion some imaginative approaches which will give our efforts in the field of Christian Education new life and meaning.

Rev. Tom Douglas, assemblies manager for the Convention Board, has been re-assigned as associate in the Sunday School Department.

Dr. W. Douglas Hudgins, executive secretary, in making the announcement, said that the transfer was effective Nov. 10.

The Mississippi Baptist Evangelis-

Garaywa Retreat Planned For Sunday School Superintendents

A Sunday School Superintendents' Retreat will be held at Camp Garaywa on December 5-6, 1969, sponsored by the state Sunday School Department. The program will begin Friday afternoon at 4:00 p. m. and conclude Saturday with the noon meal.

Sunday School Superintendents over the state are invited, along with local pastors. Superintendents of missions and church staff workers are also invited to attend.

Cost for the two days will be \$7.00 which includes linen, three meals and insurance. Registration can be made through the Sunday School Department, Box 580, Jackson, Mississippi.

There will be five conferences on the (1) Training: New Church — Chester Vaughn,

Nashville, Tennessee. (2) New Grouping — Grading Plan — Billy Hudgins, Jackson. (3) Bible Teaching Program for the '70's — Dr. D. Lewis White, Nashville, Tennessee. (4) Space, Buildings, Equipment — Dennis E. Conniff, Jr., Jackson. (5) Bible Teaching Opportunities and Projects For 1970 — Judd R. Allen, Jackson.



White, Tennessee will speak and lead conferences.

The program is designed primarily for Sunday School Superintendents and will deal with the Bible Teaching Program now and for the '70's.



FOUR MEN whose terms expire on the Christian Action Commission are (l. to r.) Dr. Sam Shepard, Tupelo; W. B. Rives, Jackson; D. R. Sander-son, Sr., Laurel; and (not pictured) Chairman Rowe C. Holcomb, Hazlehurst.

Causey Points to "Secret Power"

Thursday, November 13, 1969

BAPTIST RECORD PAGE 2

(Continued from page 1)
God would say about the secret of power.

In John three is a well known story. Nicodemus has come to Jesus and said—"Rabbi we know that thou art teacher come from God; for no man can do these miracles that thou doest, except God be with him."

As Nicodemus inquired further Jesus countered each time with the familiar phrase "Ye must be-born again."

There can be little doubt that Jesus meant basically that which we often preach as the salvation experience. It appears to me, however, that the most shocking thing (and would I be irreverent to say it reads like it shocked Jesus too?) is that tatement farther down in which Jesus says "Art thou a master of Israel, and knowest not these things?" In other words — is it possible you can know all about the Old Testament — The prophets, the law, the wisdom literature — know all about that — and not know that the point of it all is for you to see the Father?

Do you not understand that the laws is to show you the face of God. That the prophets are to make you conscious of him. The wisdom is to help you know his heart.

How has it become possible for religion to get to the place that it has nothing to do with God?

How can we know so much about God without knowing God?

How can you understand that you—a Master in Israel — can elicit a religious response from the people without their even being religious?

So I listen and I wonder about us — can it be that we can sing the hymns, say the prayers, hear the sermons, teach the lessons, work on committees, without ever ourselves seeing the face of the Father — or showing His face to someone else?

Jesus Teacher Disciples
And I listen while Jesus teaches His disciples. He tells them that He "will send them another comforter, that He may abide with you forever." There is to be another just like Jesus who will be our counsellor and teacher just as Jesus has been.

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know Him; for he dwelleth with you and shall be in you."

As I listen he talks about God being present and living with them, and in them and with us.

This too must be God's Word to us — we must lean upon his being with us.

I hear him teaching them again: "when he is come he will reprove the world of sin and righteousness and of judgment."

As I listen it sounds as if God says that He himself will be here to do the working and the wooing and the winning. Here "reprove" is a courtroom word saying that the evidence will be absolutely overwhelming. No one can escape the conviction. GOD DOES IT!

On and on I listen and it becomes clearer to me still.

In John 20:21 — "As the Father hath sent me so send I you. And when he had said this, he breathed on them and saith unto them, Receive Ye The Holy Spirit." Here again is that ingredient we are not to be without. Their strength will not be in themselves it will be in the fact that God is with them and does the work. Jesus had said this of himself in John 14:10 "but the Father that dwelleth in me he doeth the works."

Equally clear in Matthews memory; embracing the Great Commission there are unforgettable words—"All authority is given unto me. . . and I will be with you always even unto the end of the age." I will be with you. The promise of God, in The authority of God, the power of God, would be with the disciples.

Then Jesus went away. They saw him go in the shekinah cloud to the presence of God the Father and they are left alone with only one word of instruction: "they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me." Acts 1:4

Now I listen to learn what the disciples learned from Jesus and where they got their power. Luke tells the story in the book of Acts.

Acts 1:1 — "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." The important word according to most commentators is "Began." As if to say, "In the other treatise (Gospel of Luke) I told you what he 'began' to do — now I will tell you what he is still doing through the Holy Spirit. Chapter 2 tells the well-known story of Pentecost and the coming of God's promise. Chapter 3 and particularly 4:10 tells an unusual story.

Peter and John had healed the lame man with the now famous words "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Verse 16 affirms that it was Jesus who healed him—and if a careful exegesis of that verse is not enough, they wanted it even made plainer the next day as they responded to the "rulers, elders, and scribes."

They said "Be it known unto you, and to all the people of Israel, that by the name of Jesus Christ of Nazareth whom you crucified, whom God raised from the dead, even by him doth this man stand here before you whole." JESUS DID IT! This is the great teaching all the way through.

Paul Verifies Truth
Paul verifies that this is the truth of it! LISTEN:

Phil. 1:6 "Being confident of this very thing, that he which hath begun good work in you will perform it until the day of Jesus Christ."

Romans 8:28 "And we know that God works all things together for good to them who love God, to them who are the called according to his purpose."

1 Cor. 12:6 "And there are diversities of operations, but it is the same God which worketh all in all."

Eph. 3:20-21 "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages world without end."

Hearing these experiences of the disciples of Jesus one is not surprised as he turns from the pages of the Bible to trace this belief and experience among God's people ever since, and I listen to what they tell us is the secret of power.

One example will suffice to tell the experience of His church through the ages. John Bunyan tells it from Bedford jail like this.

"Then I saw in my Dream that the Interpreter, took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it alway casting much water upon it to quench it; yet did the fire burn higher and hotter. Then said Christian, what means this?"

So he led him about to the back-side of the wall, where he saw a man with a Vessel of oil in his Hand, of the which he did also continually cast (but secretly) into the Fire."

In his story the oil is the constant supply of the Holy Spirit and the Apocalypse of John repeatedly tells the same story in our own Bibles. While the acts of men are repeatedly trying to put out the fire of God Himself in the world, God himself continually supplies the oil that makes the flame burn.

And I put myself to listen to my own experience. Why am I a christian after all? Why am I a preacher after all? My answer to both questions is the same: Because I believe that in my experience I have really and truly met the Living Jesus!

Could I really forget — or without blasphemy — overlook — the way that God dealt with me in those days before my final surrender. When every star and sunrise, every moonlit night, every child's voice, every song and sermon exposed me to God and Him to me, in such potency, I could do nothing else. Not philosophy, nor, intellect, not poetry or pressure, not preachers or people of the church, but GOD HIMSELF compelled me in a thousand ways and more to want to do His will.

Now among the people of God today and in our churches I listen to hear again this secret of power. So I listen: But what do I hear?

One says we must have dialogue. This is why we are not making any progress he says. We talk to our people and they have no chance to speak. This is why we've lost our power.

Another says we are not relevant. Perhaps it is true. Relevant to: Psychology, sociology, politics, philosophy, war, economics, art and music and a thousand other things that you couldn't know all about in a lifetime multiplied by infinity.

I just don't know all about all of these things. And without insult intended, I don't believe you do either. And I don't believe the man that said it the first time knew it either. How can one man know how to make the gospel of Jesus relevant to all these rigid disciplines. Christian specialists will have to know how to do that!

Now this is no appeal for not having dialogue or trying to be relevant. But it is an appeal to have the churches and the preachers and the deacons and the teachers to admit that our field is a specialty: that of helping men to know God in Christ Jesus and to make him real in life by living his life among all people today. Applying the whole gospel to the whole man as he would do through us if we'd let him.

Think me not unkind if I say that somewhere I lost the continuity, the thought, the point, the purpose, the power which I had been hearing up to now.

Humanism is as barren in the churches and just as deadly a view of life in the churches as it is on a radical campus. Using man as the measure of everything has become as popular as a parlor game. Every man vouches for his point of view as if to say the longer I say it, the more that hear it, the more who agree with me, the more true it becomes. The liquor dealer talks liquor, the peddler of pornography talks his product, the cigarette dealer talks cigarettes, the teacher talks teaching, the businessman talks business, the veterinarian talks cats and dogs and I go to church to find the secret of life's meaning and I hear all about relevance and dialogue and everybody "doing his thing."

A Negro preacher said it well to me one day when he said "ain't nobody tellin' us about God."

People, like myself, have a convention sermon to preach and rise to quote a half dozen authors in hopes that their reputation would make the Bible believable. They quote poems to make it beautiful, theologians to make it intellectual, scientists to make it acceptable, sages of the past to make it wise, a great preacher to make it sound spiritual, a verse of scripture for the old-fashioned, and hope we showed ourselves to be a preacher. WHERE IS THE AUTHORITY OF PERSONAL EXPERIENCE? OR WHERE IS PERSONAL EXPERIENCE?

II. Jesus Living Through His People
Well there still are some around! But let him go into the prayer closet and get his heart white hot with the indwelling spirit of God and a message from heaven and he turns to run with his torch still flaming — and promptly stumbles over all of the furniture in the universe. If he sounds too much like Jesus then sure enough somebody will say crucify him!

If he says lets do something at the jails, hospitals, and for the widows and orphans for the aged and mentally ill — give a cup of cold water in the Master's name, somebody will point a finger and say here's a man that preaches the social gospel!

Then someone is sure to say that he's just personally ambitious or if they don't sound spiritual enough they'll say he's too interested in numbers! Well glory be! Sure we're interested in numbers, or ought to be. Every last man, woman, boy and girl upon this earth needs to be brought within the scope of our message and ministry.

It is only by a mighty egocentric and gigantic effort that we are able to crowd the living Jesus down into one uninhabited tenet shack in the parched wasteland of our soul. Then once we have decided to go about not doing good for other people, all we have left is to ask our people for their money. Then we are deluded into believing that if we give enough money, then the needs of people are met; or we'll hire somebody; or establish an agency; or build another institution, when we can hardly support the one's we've got!

No need to ask people for their energy or their time to touch suffering with their own hands, to share

sorrow with their own heart, to see hunger with their own eyes, to feel the heartbeat of the desperate portion of our world, which has nothing, while many have so much. If we've already decided we are not going to go around like Jesus doing good, then we may as well not ask.

Now, when Baptists at the local church level, learn how to gather in the human resources of people and budget this back out like money to become a participating, suffering disciple; in my estimation we will have found the key to what we are supposed to be doing in our local churches.

Mark 9:41 says "For whosoever shall give you a cup of water in my name because you belong to Christ verily I say unto you ye shall not lose his reward." Matthews version says that even if it is given in the name of the disciple they shall not lose their reward. In Matthew 25 verses 31-46 we have that story of the Judgement. Verse 34 refers to those who are blessed and enter into the Kingdom of Heaven in these words "Come, ye blessed of my Father, inherit the Kingdom which is prepared for you from the foundation of the world: For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee ahungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? and the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels? And he continues almost at the very reverse of what he had said to the righteous and a basis of their demonstrating that they were unrighteous was the fact that they had not done any of these things.

Now there are many others in the world who can give cold water but there are no others that can give that cup of cold water in the Master's Name, save Christians only. Many others can do these things that Jesus makes a list of in Matthew 25, but not any of them can do it in the name of Jesus save those who are the followers of Jesus. Now this raises a serious question of doctrine. The question is that "I thought we were saved by Faith."

III. Faith
The epistle of James deals with this very thing. There were those in his congregation apparently who were saying "I can have faith without works." He spends 12 verses in the second chapter dealing with the subject of people who think that they have saving faith which does not issue in good works.

He was dealing with the antinomian controversy which said that since you are saved by Grace through Faith you do not need to keep the laws of God.

He is writing to dispense with this very obvious error. And in dealing with it deals with some of the items Jesus referred to in Matthew 25. Namely, having food and clothing. Beginning with verse 15 of chapter 2 of James it says "If a brother or sister be naked and destitute of daily food and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works is dead being alone."

The Bible knows nothing about this kind of a division in the human personality; that means that what a man believes with his head or his heart does not issue forth in a Christlike kind of life. He strikes at the very heart of it when in that verse he says that he is a Christian because he "believes that there is one God." No more pointed reference could be made in the Bible than that made in verse 19 when he said "Thou believest that there is one God; thou doest well, the devils also believe and tremble." He is literally saying, That if a person believe he is a child of God merely because there is one God — then the devil believes that! But does that make him a Christian!

Greek Philosophy and culture have certainly made great endowments to the American philosophy and culture



Camera Focuses On Children

A CAMERAMAN SHOOTING FILM for the Southern Baptist Convention's 125th Anniversary film, entitled "Dimensions of Courage," focuses on a children's Sunday School class at a Baptist church, depicting one of the many facets of the denomination's overall program. The anniversary movie will be premiered at M-Night rallies throughout the nation between Nov. 15 - Dec. 15.—(BP) photo.

Mission 70 - Beginning A New Decade Of Hope

(Continued from page 1)
and Wednesday, December 29-31.

Conferees will tour the "Streets of the World," simulated in Atlanta's Civic Center Auditorium in the afternoons.

By now all directors of student work should have received a supply of Mission 70 information folders, posters, registration cards, and envelopes. The folders and posters are for distribution throughout the state. The registration cards are for answering inquiries concerning the conference. They should be placed in the hands of students and young adults who have a definite interest in the conference. These should be returned to the state Department of Student Work office at the earliest possible moment with the \$12.00 check. The

campus director will approve the application and send the check and both cards to Ed Seabough's office at the Home Mission Board. Deadline is November 1.

Information on conference and confirmation of hotel reservations will be sent directly from Atlanta to the student. Acceptance of his check and his registration cards will be his indication that his registration is in order. The student or young adult will need to be notified only if his registration is declined.

The possibilities of Mission 70 in launching a new decade for Southern Baptist youth are unlimited. "For I know the plans I am planning for you, declareth Jehovah. Plans of welfare, and not of calamity, to give you a future and a hope" (Jeremiah 29:11, The Emphasized Bible, Rotherham).

but the idea of making faith an abstraction contains a seed of desperate and satanic evil. The result of it in our day (as in the day of James) is that there are those who talk in terms of a "Spiritual religion" which does not bring about a change of life or attitude or behavior or make any difference in the kind of life contribution a person makes to the world. The Bible knows nothing about this kind of religion. "By their fruits shall ye know them" was the way Jesus put it.

In some quarters the very measure of a preacher is whether or not he does not disturb anybody. It has certainly become a matter that some people seek for when they are looking for a church to attend — they want that which will comfort and persuade them of the "peace of God."

They have forgotten that the very nature of the Christian faith makes it the most revolutionary message that this old world ever heard. No wonder there are so many people who are named by the name Christian who are powerless. They have gone through every ritual and done every duty that was ever suggested in the name of religion. The one thing they have not done, which above everything else must be done, is to make a total commitment of their life, mind, hands, and heart, to Jesus. We literally need more people who are willing to "bet their lives" that what Jesus said was, in fact, the truth. It is not optional! It alone will transform the world!

Charles Hadden Spurgeon tells the story of the ships' crew that started across the north Atlantic in the season of storms. They had made a covenant to believe in their captain before the journey ever began. Then the storms came, lightning broke through the clouds, the waves rolled like liquid mountains, and the captain shouted back through the wind and rain giving them their orders. Their response was "Captain, we believe in you" but they did nothing that he said. The result was of course, that that vessel went down to the bottom of the sea. "Why call ye me Lord, Lord, and do not the things I say?"

This choice illustration from Spurgeon points out once and forever the singular truth that response must always accompany belief. The one that believes that "the betting of ones life" that Jesus is the author of ev-

Conclusion

It is utterly astonishing to observe ourselves in light of these truths from the Bible. I submit that the power contained in these concepts alone is equal to the task of transforming the world. It can revolutionize history. It can herald the break of dawn for a new era in Kingdom service. It chases away every dark cloud and sends the bright light of God's eternal promise streaming down upon the churches. With these powers at hand, it is utterly unbelievable, that men who have now seen their little earth like a tiny little boat bobbing upon a dark sea from the surface of the moon, could continue to think that they could reason a way or build a way to escape their limitations.

It becomes so perfectly obvious that if God withdrew his hand that careening worlds like bombs of fire should glide through space looking for some eternal shore to crash upon. It is so evident that should God withdraw His hand every other fixed law would spawn a mad man's nightmare and send every living thing looking and crying for a place to die.

Intelligent faith demands from our generation but one thing: A generation of men who are willing to "bet their lives" that God Himself wants to live through them. Who are willing to forfeit every ambition, and cancel every dream that runs counter to the invitation of God to give ourselves in unhesitating and total service to the King. To the end that God Himself would be able to work in the corporate witness of His people. Finally and forever the work will be done by Him and this is the secret.

I predict there will be a generation that finds the key that unlocks the door to the destiny of the people of God upon this earth. It will be that generation that learns to sing with meaning:

"I have seen Him in the watchfires of a hundred circling camps; They have builded Him an altar in the evening dews and damps; I can read His righteous sentence by the dim and flaring lamps; Our God is marching on"

CONCERN



COOPERATIVE PROGRAM

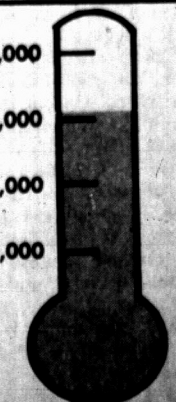
\$1,013,120.00

This Amount Needed In Two Months To Reach Goal \$4,200,000.00

ARE YOU CONCERNED ABOUT YOUR MISSION PROGRAM?

GIVE IN THE SPIRIT OF CHRIST NOW!

4,000,000
3,000,000
2,000,000
1,000,000



1969 GOAL

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind in Mississippi
JOE T. ODLE, Editor

Sunday Shopping

Information has been released that Sears Roebuck and Company plans for 150 of its 821 department stores in the U. S., to be opened on Sunday for the next two months for the convenience of Christmas shoppers.

This is reported in an article in the Clarion Ledger-Daily News Sunday magazine, Parade in the issue of Nov. 9, which also says Penney's "will probably follow suit." The article adds, "Montgomery Ward has permitted regional managers to make the Sunday decisions for the past five years. More and more of them have voted to stay open." The article concludes, "It seems just a question of time, however, before Sunday usurps Saturday's position as the best sales day of the week."

The response to this announcement has been immediate. One large Christian group, the Lord's Day Alliance, already has moved to enlist great numbers of Christians to oppose such actions. Several Christian editors have spoken out against Sunday opening.

One such editor was Dr. John Hurt, editor of the Baptist Standard of Texas. Announcement had been made that the Dallas area Sears stores would be opened on Sunday. Editor Hurt wrote in an editorial, "Shame on Sears Roebuck and Co. It once was among our favorite department stores. It now has dropped itself into the company of merchandisers more interested in grabbing extra dollars than in being a credit to the community."

After discussing the issue, Dr. Hurt concludes, "What to do? Write S. K. Peatross, general manager of the Sears area store, your protest. . . . We will show Sears the error of its way or Sunday will soon be just another day in the merchandising world."

Evidently the people responded to Dr. Hurt's call, for just two weeks later, Dr. Hurt carried another editorial, "Sears Earns our Thanks," in which it was revealed that Sears has "admitted its error and scrapped plans for opening major stores in the Dallas - Fort Worth area. . . . It takes a big man to admit a mistake and reverse himself. It is the same for a company. Sears did a big thing and, once again, it has our admiration as a leading citizen in the community it serves."

In another state (South Carolina) the editor says that he has learned that Sears does not plan such opening in that area. Then he discusses the idea of Penney's opening on Sunday, and speaks of how unfortunate that would be in the light of the fact that its founder, Mr. J. C. Penney, has been one of the great Christian laymen of this generation.

We have not heard of plans for opening of these or other major stores on Sundays in Mississippi. We doubt that there will be such announcements, but should there be, we would hope that Baptists and other Christians would raise such a protest, that the plans immediately would be cancelled.

We are fully aware of the fact that in many parts of the nation Sunday has become just another merchandising day, but we do not have to accept that in Mississippi. It is true that some smaller stores even now are opening on Sunday, and we hope that so many Christians will pass them by, that they soon will see how unprofitable such action is. It may be true that certain essential services must remain open on Sundays to serve the public, but this is not true of such institutions as retail stores. If we as Christians make our opposition clear, most such will not open on the Lord's day.

"The Spirit Of Houston"

A few days ago an outstanding Baptist young man from Houston, Mississippi, who is a student at Mississippi Southern University, suffered amnesia and disappeared. He was gone for seven days before he was finally found in Greenville, Miss. Meanwhile he evidently had hitch-hiked through several states of the Southwest. This young man, Terry Rhodes, still is ill, and is under treatment in Baptist Hospital in Memphis. Every Christian is urged to pray for his full and speedy recovery.

Of special interest was the fact that about the only thing this fine Christian young man had with him when he was found was his Bible. He even had left his billfold in his college room, but not his Bible. And even though in a confused state, he evidently had traveled through several states, and slept in various places (his last night was under the Greenville, Mississippi river bridge), he clung to his Bible. It did not even have his full name in it, but just the words "To Terry from Aunt Nancy and Uncle David, December 1967." It is remarkable that even though he did not remember anything, or even

recognize his family when he was found, something made him keep his Bible with him.

However, the reason for this editorial, is not simply interest in this heart touching story, but to call attention to the response of the community when the young man was reported lost. It could be called "The Spirit of Houston." Terry was beloved in Houston, and the whole community, and the area around it, immediately united in prayer and effort to "find Terry." Not only did members of the family immediately begin a far reaching search for him, but also business and professional people and other friends, left their homes, and at their own expense joined in the search, even traveling to distant places. Others who could not go provided funds for the family to aid them. It was a tremendous response. Editor Sid Harris told the story in last week's Houston Times-Post.

I rejoice in such a wondrous spirit and thank God for it. I see here a spiritual truth, and that is why I write. Wouldn't it be wonderful if churches could become as concerned about the

THE EDITORIAL PAGE

PAGE 4 BAPTIST RECORD

Thursday, November 13, 1969



NEWEST BOOKS

PURPLE - VIOLET - SQUISH by David Wilkerson (Zondervan, 152 pp., \$2.95).

The author is founder and director of Teen Challenge, a youth program seeking to reach youth in New York City, and is author of the Cross and the Switchblade. The title comes from a definition of God given him by a hippie. This book discusses varied groups among youth today, Hippies, Yuppies, Freebie Gypsies, Freaknicks, Wagumps, Jim Chromies, Sims, Junies, Squares, etc. If you want to understand what is happening to many of today's youth you need to read this book. The author reveals that an experience of salvation in Jesus Christ is the ONLY answer which will meet the needs of youth or any other person.

THE BIBLE AND TOMORROW'S NEWS by Charles C. Ryrie (Scripture Press, 196 pp., paper, \$1.25).

Prophecy of the Bible in the light of the news of our day. A fascinating study of Bible prophecy of the past and the future. How prophecies have been fulfilled, and how they are being fulfilled before our eyes today. The author also discusses what we can expect in the days ahead, in the light of the Bible and present events. World empires, Christ as God's Son come into the world, the Jew, the Church, The Return of Christ, the Tribulation, the judgments, and final things all are discussed. A revealing study.

ISRAEL ACT III by Richard Wolf (Tyndale, paper, 94 pp.).

A study of the Jew in the light of God's Word. Three sections, The Chosen People, Survival, and The Return. The Return is Act III. Carefully considers the return of the Jew to Jerusalem, what it means, and what is ahead.

ISRAEL AND THE NATIONS IN PROPHECY by Richard W. De Ham (Zondervan, 146 pp., \$2.50).

The widely known teacher of the

spiritual needs of lost young people, and, of course, all other lost people, as this community was concerned about his young man. Our evangelism record would move upward immediately! How can we sit calmly by, hardly disturbed, when boys and girls, young people and adults, all about us, are lost, lost in sin and

famed world-wide Radio Bible Class, discusses in his own lucid, Scripture centered manner, Bible revelation concerning Israel and other nations. The author discusses not only what has happened, but also what can be expected in the days ahead on the basis of the clear prophecies of the Bible. The Bible student who desires to fully understand what is happening in the middle East right now must be familiar with books like this.

THE BAPTIST FORUM

Moratorium

Dear Dr. Odle:
Moratorium is a plan
To confuse the youth of our land,
"Instant Peace" is the name of the game.

If they can engulf the malcontent,
Inspire some of the innocent,
Patriotism will go down the drain!

This philosophy may entice
Those who want peace at any price,
But not those who had rather be free.
If, in order to go along,
One had to be pro Viet Cong,
Waving their flag is too much for me!

Let's salute the Red, White and Blue,
Be American through and through,
For God and Country, let's take our stand;
And if the doves of peace, perchance,
Offer you a "Red" olive branch -
We pray they will find no place to land!

by Ivor L. Clark, Chaplain
The American Legion
Of Mississippi

on the way to eternal death without Christ?

God give us the "Spirit of Houston" in our response to the needs of lost people. Let us unite in prayer and in effort, not stopping, until we have done our best to reach the unsaved all about us. Is not this our God given task?



Quiet Talks

ON RELIGION IN LIFE

CHESTER E. SWOR

Burden Bearing

Speakers and writers in the past have called our attention to the three aspects of burden - bearing:

1. "For every man shall bear his own burden" (Galatians 6:5)
2. "Bear ye one another's burdens, and so fulfill the law of Christ." (Galatians 6:2)
3. "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." (Psalm 55:22)

It is clear that there are some of life's burdens which the individual ought to bear in his own strength with the wisdom available to him through growth and common sense; and to call upon others to assist with such burdens is comparable to a normal teen-ager's asking his mother to tie his shoe for him!

Yet, there are some problems of life in which we need the wisdom, experience, and perspective of people who can see the problems objectively. Some instances of this sort are a sudden tragedy, a life-shattering experience of any sort, a come-to-stay handicap, a maze of deepening doubt or confusion in which one has lost his way and out of which he needs guidance from others. Not only should even the mature Christian not hesitate to ask others to help him with his burden; but, also, all Christians of us should be willing to help others with their burdens of this type. In doing so, we fulfill "the law of Christ," which, as we recall is,

"Thou shalt love thy neighbor as thyself."

In the third place, there are burdens of such involvement and immensity that neither we nor our friends can solve or bear them: they are burdens which require the wisdom, power, and presence of God. As had been said often, "Man's extremity is God's opportunity." God waits with a loving desire and with adequacy of resources for his children to cast such burdens upon him, and he must be disappointed often that we wait so long to do so!

Of course, in both "bearing our own burdens" and in calling upon others to help with our burdens, we shall be in continuing communion with God, and his help may come through our own thought processes or through the help of others. However, when both we and they have come to our "wits' end," we can cast the burden completely upon God, waiting on him, confident that "he shall sustain thee; he shall never suffer the righteous to be moved."

Therefore, nobody can ever say, "the burdens of life have crushed and defeated me"; for, if the individual has been crushed and defeated by life's burdens, that sad state has come because the individual did not use all of the God-provided resources for burden - bearing.

(Published by special arrangement with Dr. Swor, 902 Whitworth, Jackson, Miss.)

University Church Deacons Commend MC'S Decision

The deacons of the University Church, Hattiesburg, have passed the following resolution:

"Whereas we feel that the cause of Christ is best served by our Baptist institutions ministering to individuals and their needs solely upon the basis of God's love for all men, and

"Whereas we live in an area ministered to by William Carey College, one of our fine Baptist institutions, which has led the way in the pursuit of this high ideal, and

"Whereas in our area it has been shown that in the spirit of love our institutions can minister to our changing times,

"We commend the trustees of Mississippi for their recent decision to sign the letter of compliance with the guidelines laid down by the Department of Health, Education, and Welfare, thereby opening the doors to greater avenues of Christian service." J. E. Echols, Jr. is chairman of deacons. Dr. L. Craig Ratliff is pastor.

FILMS NOT RECOMMENDED

Several weeks ago we carried a news article telling of the availability of some films related to archaeology and the Bible.

It has been called to our attention these films come from a Jehovah's Witness group, although that name is not used and the films are not satisfactory for showing in Baptist churches, since they present false doctrines.

We regret that we did not recognize the source of this story, and we want to make it clear that we do not recommend the films. — Editor.

bequeath to those who follow courage, wisdom, and the assurance of victory."

Please God then, we Mississippi Baptists, joining hands with others of God's children around the world, with faith, with hope, and with concern, shall share in shaping the seventies as we march forward living the spirit of Christ in belief and relevance, and singing as we march:

Lead on, O King Eternal, the day of march has come;
Henceforth in fields of conquest Thy tent shall be our home:
Through days of preparation Thy grace has made us strong;
And now, O King Eternal, we life our battle song.

Lead on, O King Eternal, we follow, not with fear:
For gladness breaks like morning where'er Thy face appears;
Thy cross is lifted o'er us; We journey in its light:
The crown awaits the conquest;
Lead on, O God of might.

EDUCATION WHAT'S HAPPENING

In Brunswick, Maine, Bowdoin College President Rob Roger W. Howell, Jr., delivered a one - sentence "state of the college" report at Bowdoin's annual commencement dinner. "I think the fact that the college is still here is comment enough on its state," he said.

The richest United States college or university is still Harvard with an endowment of \$1 billion, 151 million. M. I. T. is next with \$421 million. Yale (\$401), Princeton (\$400), and University of Chicago (\$323) follow in that order.

The University of Richmond's recent \$50 million gift will likely go mostly for endowment. This is to be added to their \$10 million already in hand and puts it first among Baptist colleges and universities. Baylor ranks second, with an endowment of \$24.6 million.

We cannot build greatness in education by talking about the need of education for survival. We must appeal to higher motives than fear. We should hold fast this ideal: that in our homes, our schools, our universities, and in their social environment, our children shall be educated to live with others, to attain their highest individual success and happiness, and to prepare themselves for citizenship in a world society.

Education is not a process of filling up pupils' heads with facts and formulae. Upon graduating from any educational institution, a youth should know three vital truths: where he is; where he is going; and what he had best do under these circumstances. The most precious gift education has given him in the ability to solve new problems by using the accumulated intellectual power of the race. —The Royal Bank of Canada Newsletter

"Next time you think you'd like to be young again, think of algebra." —The Wall Street Journal

The Baptist Record

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Official Journal of The MISSISSIPPI BAPTIST CONVENTION BOARD
Box 530, Jackson, Miss. 39205
W. Douglas Hudgins, D.D., Executive Secretary
The Baptist Building
515 Mississippi Street

Baptist Record Advisory Committee: Henry Harris, West Point; S. B. Mason, Jackson; Norman Gough, Clinton; Carl E. Talbert, Jackson; Kelly Damper, Charleston; Paul H. Leber, Moss Point.

Subscription \$2.50 a year payable in advance.

Entered as second-class matter April 4, 1918 at the Post Office at Jackson, Miss., under the Act of October 3, 1917.

The Baptist Record is a member paper of the Southern Baptist Press Association, the Associated Church Press and the Evangelical Press Association.

"Tomorrow Must Not Be Cancelled" — President's Message

(Continued from page 2)

get the valley," Dr. J. Winston Pierce dramatically points up some significant truths that appear in the ninth chapter of the gospel according to Mark. Here it is that the thrilling story of the transfiguration of our Lord appears.

"There are two geographical locations. In each, dramatic events take place. One of the locations is on top of the mountain; the other location is in the valley.

"On top of the mountain, three of the disciples had a mystical experience of deep and genuine worship. Christ was transfigured before them. His clothes became whiter than any bleaching could make them. Peter cried out, 'Master, it is good for us to be here; let us make three tabernacles; one for Thee, and one for Moses, and one for Elias.'

"See what was taking place at the mountain location, down in the valley. The other disciples are there. These are 'where the action is; they are

doing their thing; they are 'deeply involved.' A father brings his epileptic son to them. The disciples do not run away; they grapple with the problem. The result? Let the father give the verdict: 'But they failed.'

"So there you have it. One group is on the top of the mountain. They have had a tremendous spiritual experience of worship; they have the faith. The second group is in the midst of the world's giant anguish, committed and involved — powerless, and utterly ineffective."

But the situation is not hopeless. Bring the meaning of those two scenes together, unite them, and we have our strategy for the seventies. There must be faith; yet, there must be works. There must be belief; but there must be behavior. There must be evangelism, but there must be ministry. There must be an experience; but spiritual exercise is essential.

Great Beliefs

If we are to keep tomorrow alive for our work for the Master, we must

have great beliefs, and be quite certain of them. We must believe in the sovereignty and the everlasting mercy of God, in his omnipotence, and in his judgment and transforming power. We must believe in the authority of God's holy word, the Bible. We must believe with all our hearts in God's power through Jesus Christ. His only Son, to reconcile the world unto Himself, to transform lives and to give life abundant and eternal. We must believe that the church is indeed the body of Christ to do his work in the world. And we must believe in the ultimate victory of every purpose of our sovereign God.

Yet, if we are to shape the seventies, to be God's people in word and truth and deed, we must find ways in which we can live out our beliefs in every area of life, in every relationship. They must shine brightly in our attitudes, in our words and in our deeds.

In actual truth, we cannot make our beliefs relevant. If they are genuine, in their very nature, they are

relevant; they are pertinent; they do bear significantly with the situation in which we live. We must find ways to make their relevance known, to apply it at every level of life, and to make it felt in the lives of men. And what we do, we must do now and we must do creatively and redemptively.

Essentials Available

An aggressive mind, adequate resources, an effective strategy: these are essential if the victory is to be God's in the next decade. And thank God we may have them all in great abundance.

One of the great preachers of our time, Bishop Arthur Moore, in the foreword to his magnificent book *Right On! Fear Not!* flings this challenge to us all: "Let us then resolve to fight on and fear not: With banners flying, let us reap the victory which is sure, knowing that Christ will lead us the whole way through. We may be children of the tempest but triumph is our inheritance. Our faithfulness should be so apparent that we

A Visit To Singapore--Part 1

By W. Douglas Hudgins

This is Singapore. Later on I hope to be able to have an interview with Stockwell Sears and his wife. Mr. Sears is now the treasurer and business manager of our Singapore mission. Indeed, he has the responsibility of all the fiscal operation of our entire work here in Singapore and in Malaysia. Some three months ago the Sidney Rebers, who were well known in Jackson, were called from this Singapore station to Richmond where Sidney now is the director of the management services division of the entire Foreign Mission Board. The promotion of Sidney to this responsibility in Richmond left a real hole here in Singapore.

Mr. Sears, up until recent weeks, has been the pastor of the English-speaking church in Singapore as a part of his many duties, and since Mr. Reber's going to Richmond, Mr. Sears has had in addition to his responsibility as pastor of the English-speaking church, the business management and the treasurership of the Singapore station.

Yesterday Mr. Scofield and I left Bangkok and flew from Bangkok to Singapore, and if you have been this route, you will know that we came into an entirely new and different world. Singapore is the fourth largest harbor in the world, so I'm told, and as all of us know, is an island. Some three or four years ago it separated itself from all other governmental control and is indigenous in its own political and economic situation. The transition from Bangkok to Singapore brought about a number of immediate changes. One of them is the fact that Singapore, in much of its area, is bustling and new and progressive. It is a city much cleaner than Bangkok and much, much cleaner than the city of Tehran where we spent several days.

Apparently the government here is stable. The prime minister is a man who, Mr. Sears says, is a man of impeccable integrity, and there is no graft and no corruption. The people seem happy. There is building everywhere. Three or four large hotels are under construction at the present time — Hilton building two of them. Right next door to where we are staying is a twelve or fifteen-story,

immense Hilton hotel which is scheduled to be opened in 1970. New office buildings, one of them 25 stories high and others in process of construction, give evidence of the tremendous business potential of Singapore, and everywhere the influence of the British still lingers, for evidently they made a good impression upon the people and marks of their presence for so many years is still evident in many places. The streets are clean. There is a city ordinance against littering.

Blowing of automobile horns is now prohibited, and the city is much quieter. Right now the entire commonwealth of Singapore is in a campaign to eliminate mosquitoes. As an illustration, if a home owner or a property owner is discovered to have stagnant water on his premises or any situation that would be conducive to the breeding of mosquitoes, he is warned. If, after being warned,



Agricultural Missions

W. GLENN HENDERSON, missionary associate who teaches agriculture at Ricks Institute, a Baptist school near Monrovia, Liberia, with one of the pigs raised on the campus. (Photo by H. Cornell Goerner)

he is discovered not to have corrected the conditions of his property, he is fined a thousand dollars. People take their government seriously. Traffic is heavy but under good control, and much of the merchandizing in the city seems to be carried on by the Chinese, although there is evidence of almost every race and kind of people on earth here as you meet them or see them on the street.

The people are concerned, I think, about the political situation in Malaysia, but I do not notice nor have I overheard much conversation about the Vietnam war one way or the other. Evidently Singapore had such a humiliating experience during World War II that they don't like to think much in war-like terms any more.

We have seen several of our Baptist churches here. One of them is our English-speaking church that has just been completed within the last few months. A beautiful building, it has property on which in the future they hope to erect an auditorium. The property they own has become almost priceless in the last ten years, and their strategic location adds very much to the impact they are making on the city.

One of the most interesting things that we have experienced was a visit last night to what they call the "hostel." It is a property in which some 20 to 25 children of missionaries live the year around while they are doing their grade and high school work here in Singapore. These are children of missionaries here in the Malaysian and Indonesian area, and as we had supper with about 25 of them last night we enjoyed it very much and got the impression that they are doing good school work and getting a fine education.

Also of interest, perhaps, to our people back home is the fact that the American community in Singapore is growing rapidly. Three years ago they had 500 children in the American school. This year there are a thousand. This school has no connection at all with either the government or our mission work but is a school or institution that has been organized, promoted, financed and directed by the American community of all kinds, and their crying need now, so I am told, is for teachers. They employ the very best that can be obtained, but there is still a crying need for qualified teachers from the States. One of the missionary appeals to me was that we might find dedicated young people from the States who may not necessarily wish to make a missionary commitment through our Foreign Mission Board, but who would give several years out here teaching, because they are so desperately needed in this non-sectarian Baptist school. This might be of interest to some of our young people back home.

Hotel Reservations To Be Processed In January For SBC

DENVER (BP)—Hotel reservations for persons planning to attend the 125th anniversary session of the Southern Baptist Convention here, June 1-4, 1970, will not be processed until Jan. 1 of 1970, convention housing bureau officials here said.

Hotel accommodation reservation forms have been sent to Baptist state convention officials, and will be published in the November issue of the Baptist Program, which goes to all 34,000 Southern Baptist pastors.

Already, reservations requests are being received by the housing bureau, but no reservations can be filled until the Jan. 1, 1970 date, officials said.

At that time, the reservations requests will be processed in the order of receipt. Officials said it helps to assure choice of accommodations to apply early, but that no reply could be made to room requests until the January date.

Last year, reservations were not processed until February, and much of the housing bureau's time was spent in replying to correspondence and long distance telephone calls from persons who wanted to know why they had not received a room confirmation, said John H. Williams, financial planning secretary for the convention who works with the housing bureau.

Williams said it would help if those who make early reservations refrain from writing or calling the housing bureau before Jan. 1, 1970 to find out why no confirmation had been received.

The housing bureau forms request four choices for hotel or motel preferences, the type of room desired, the arrival and departure time and date, and the names and addresses of all occupants.

The forms should be sent, with all information requested, to the SBC Housing Bureau, 225 W. Colfax Ave., Denver, Colo., 80202.

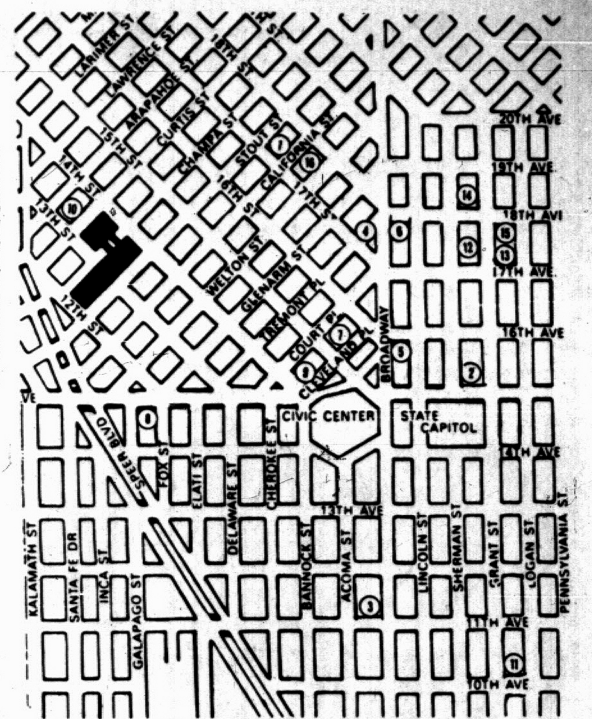
Thursday, November 13, 1969



SOUTHERN BAPTIST CONVENTION DENVER, COLORADO JUNE 1-4, 1970

Convention Center — 14th and Champa Street

Hotel/Motel	Singles	Doubles	Twins	Room with Two Double Beds	Suites
1. Albany Hotel	\$13-20	\$18-24	\$20-24	\$24 (4 to 6 room)	\$40-90
2. Argonaut Hotel	\$ 8-10	\$11-14	\$14	\$18-20	\$30-32
3. Broadway Plaza Hotel	\$12	\$14	\$16	\$18 (2 persons)	\$3 ea. extra person
4. Brown Palace Hotel	\$15-22	\$20-23	\$21-27	—	\$38-115
5. Corp Hotel	\$ 7-9	\$ 8-10	\$ 9-12	—	—
6. Cosmopolitan Hotel	\$12-22	\$20-28	\$20-28	\$25 ea. extra person	\$35-95
7. Denver Hilton Hotel	\$13-26	\$20-30	\$20-30	—	\$48-150
8. De Ville Motel	—	\$16	\$18	\$20 (2 persons)	—
9. Downtown Motor Inn	\$15	\$18	—	\$3 ea. extra person	\$40-60
10. Frontier Hotel	\$ 8.50	\$ 8.50	\$10	\$20 (2 persons)	—
11. Hampshire House	\$15-18	\$18-22	\$18-22	\$2 ea. extra person	—
12. Imperial Motel	\$15	\$20	\$20	\$15.50 (2 persons)	—
13. Mayflower Hotel	—	\$16.50	\$18.50	\$2 ea. extra person	—
14. Quality Motel	\$12	—	\$16.50	—	—
15. Radisson Denver Hotel	\$18-20	\$23-25	\$24-26	\$24-26 (2 persons)	\$36-60
16. Sears Hotel	\$10	\$10	\$12.50	\$3 ea. extra person	—
17. Balboa Motel	\$14	\$16	\$18	\$18 (2 persons)	—
18. Biltmore Hotel	\$12-50	\$14-50	\$15-50	\$2 ea. extra person	—
19. Hampton Hotel	\$10-12	\$12-14	\$14-16	—	—
20. Capitol Hotel	—	\$14.50	\$16.50	\$3 ea. extra person	—
21. Centre Denver Motor	\$11	—	—	\$17 (2 persons)	—
22. Cherry Creek Inn	—	\$22.50	—	\$2 ea. extra person	—
23. Continental Denver	\$12-15	\$14.50	\$17-19	\$20 (2 persons)	\$26-75
24. Drifwood Motel	\$10	\$12	\$14	\$16 (2 persons)	—
25. Essex House	—	\$16.50	—	\$2 ea. extra person	—
26. Executive Inn	\$12	—	\$15	—	—
27. Four Winds Motel	\$14	\$18	—	\$20 (2 persons)	—
28. Gaslight Motel	\$12	\$16	—	\$24 (4 persons)	—
29. Heart of Denver Motor	\$12-14	\$16-17	—	\$18 (2 persons)	—
30. Hilton Inn	\$16-18	—	—	\$22-24 (2 persons)	—
31. Holiday Inn-Central	\$14	\$18	—	\$3 ea. extra person	—
32. Holiday Inn-East	—	—	—	\$22 (2 persons)	—
33. Holiday Inn-South	—	—	—	\$18.50 (2 persons)	—
34. Holiday Inn-North	—	—	—	\$2 ea. extra person	—



DOWNTOWN AREA

34. Holiday Inn-North	\$16-18	—	—	\$23-26 (2 persons)	—
35. Holiday Inn-South	—	—	—	\$3 ea. extra person	—
36. Holiday Inn-West	\$12-14	\$15	—	\$3 ea. extra person	—
37. Holiday Motel	\$ 8.50	\$12.50	—	\$18 (2 persons)	—
38. Howard Johnson's Motor Lodge (South)	\$12-16	—	—	\$3 ea. extra person	—
39. Howard Johnson's Motor Lodge (North)	\$11	—	—	\$18-19 (2 persons)	—
40. King's Inn	\$ 9-12	\$10-14	\$13-18	\$3 ea. extra person	—
41. La Vista Motel	\$20	\$22	\$24	\$2 ea. extra person	—
42. Malibu Airport Inn	—	—	—	\$23 (2 persons)	—
43. Mesa West Motel	—	\$12.50	\$15	\$17-19 (2 persons)	—
44. Niagara House Motel	\$16	\$16	\$19	\$3 ea. extra person	—
45. Ramada Inn-Foothills	\$12-14	\$14	—	\$23 (2 persons)	—
46. Ramada Inn-South	\$15.50	\$18.50	—	\$2 ea. extra person	—
47. Ramada Inn-North	\$15.50	\$18.50	—	\$2 ea. extra person	—
48. Ramada Motor Inn	\$ 7-11	\$10-14	—	\$2 ea. extra person	—
49. Ramada Motor Inn	\$12	\$14	\$16	\$12-16 (2 persons)	—
50. Ramada Motor Inn	—	—	—	\$2 ea. extra person	—
51. Rodeway Inn	\$13	\$16	—	\$18 (2 persons)	—
52. Royal Host Motel	\$10	\$14.50	\$16	\$3 ea. extra person	—
53. Royal Inn	\$14	\$16	—	\$18-21 (2 persons)	—
54. Skyways Motor Hotel	\$ 9.50	\$12.50	\$14	\$2 ea. extra person	—
55. Sp. Motor Inn	—	—	—	\$23 (2 persons)	—
56. Sp. Motor Inn	\$10-12	\$10-12	—	\$2 ea. extra person	—
57. Travelodge Motel	\$14	\$15	—	\$2 ea. extra person	—
58. Travelodge Motel	—	—	—	\$17 (2 persons)	—
59. Voyager Inn	—	—	—	\$2 ea. extra person	—
60. Western Hills Motel	\$12	—	\$14	\$3 ea. extra person	—
61. Western Motel Inn	\$11	—	—	\$14 (2 persons)	—
62. Western Motel Inn	\$ 8	—	—	\$10-12 (2 persons)	—
63. Western Motel Inn	—	—	—	\$3 ea. extra person	—
64. Western Motel Inn	\$16	\$21	\$21	\$15.50	—

NOTE: All rates quoted are subject to city and state sales taxes.

Four Men From Mississippi To Sing With "Century Men"

Four Mississippi Baptist men have been selected to sing with "The Century Men," a hand picked 100-voice men's chorus composed of full-time ministers of music from throughout the Southern Baptist Convention.

They are Charles Russell, First, Corinth; Tanner Riley, First, Clinton; Dennis Bucher, Calvary, Jackson; and Charles Muller, Woodland Hills, Jackson.

The choir, organized under the auspices of the Southern Baptists' Radio and Television Commission, will provide music for the Commission's programs, which are broadcast across the nation and in more than 40 foreign countries. In addition, the group will make a number of concert appearances and mission tours each year.

In their first recording sessions, the "Century Men" recently pre-recorded portions of a television program scheduled to be shown nationwide on Dec. 28 over the National Broadcasting Company network.

The group will be in New York City Dec. 4-7 to video-tape the remaining portions of the program.

Vocal talent in the "Century Men" represents the cream of a crop of nearly 300 ministers of music who submitted audition tapes and applications for membership in the group last spring.

The 85 active and 15 alternate members making up the group's present complement were selected through rigorous regional audition tests.

The singers, representing 21 states,

for the most part hold master's degrees in music, and all are qualified conductors.

Mr. Riley earned the Bachelor of Music degree from Mississippi College, and the Master of Church Music degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Local Baptist churches whose music ministers were chosen for the choir allow the men time away from their regular work and pay their transportation to Fort Worth for several recording sessions and concert tours each year.

The "Century Men" are under the direction of James Woodward, head of the department of church music at Oklahoma Baptist University, Shawnee, Oklahoma.

Beryl Red, senior music editor of Holt-Reinhart and Winston Publishing Co., New York, N. Y., is musical director.

The accompanist is Max Lyall, assistant professor of piano at Belmont College, Nashville, Tennessee.

Enter without knocking; leave the same way.

"It ain't no disgrace for a man to fall, but to lay there and grunt is." — Josh Billings.

Don't give anyone a piece of your mind; you need it all yourself.

If you must say mean things, go down into the cellar and talk to yourself.



THREE OF THE STATE MEN to sing with the "Century Men" are, from left: Charles Muller, Woodland Hills Church, Jackson; Dennis Bucher, Calvary, Jackson; and Tanner Riley, First, Clinton. Not pictured is Charles Russell, First, Corinth.

SOUTHERN BAPTIST CONVENTION APPLICATION FOR HOTEL OR MOTEL RESERVATIONS

Denver, Colorado—June 1-4, 1970

Please fill out form completely and mail to:

SBC Housing Bureau
225 West Colfax Avenue
Denver, Colorado 80202

ALL RESERVATIONS MUST BE CLEARED THROUGH THE SBC HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it should become neces-

sary to cancel a reservation, please notify the SBC Housing Bureau promptly. At least four choices of hotels or motels are desirable. Reservations will be filled in order of date of receipt. Processing of reservations to begin January 1, 1970.

If accommodations at the hotel/motel of your choice are not available, the Housing Bureau will make a reservation elsewhere as near your request as possible, and you will receive confirmation direct from the hotel/motel.

NO MINIMUM RATES can be guaranteed when your reservation is confirmed, as this is governed by prior check-outs and availability of such rooms on the date of your arrival.

HOTEL OR MOTEL PREFERENCES

1st Choice _____
2nd Choice _____
3rd Choice _____
4th Choice _____
ARRIVAL RATE _____ at _____
Mode of Travel: Automobile ☐ Plane ☐ Bus ☐ Other ☐

TYPE ROOM AND RATE DESIRED

Single _____
Double Bedroom _____
Twin Bedroom _____
Parlor, Bedroom Suite _____
A.M. DEPARTURE DATE _____
P.M. DEPARTURE DATE _____

NAMES OF ALL OCCUPANTS: _____
(Please bracket those sharing room)

ADDRESSES: _____

MAIL CONFIRMATION TO: NAME: _____

ADDRESS: _____
CITY: _____
STATE: _____

SCHEDULE OF MEETINGS

Southern Baptist Convention June 1-4
Women's Missionary Union May 31-June 1
Pastors' Conference May 31-June 1

Sunday School

Superintendents' Retreat

"THE BIBLE TEACHING PROGRAM NOW—AND IN THE 70's"



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DECEMBER 5-6, 1969

WHO IS INVITED?

Superintendents, Pastors, Staff Leadership, Missionaries
COST: \$7.00 Includes Insurance, 3 (three) meals, lodging and linens

PROGRAM

FRIDAY AFTERNOON

- 1:00 Registration — Room Assignments
- 4:00 General Session — Auditorium
- 4:10 "Teach The Bible Message" — D. Lewis White
- 4:30 CONFERENCES (Select One)
 1. TRAINING: NEW CHURCH STUDY COURSE — Chester Vaughn, Nashville, Tennessee
 2. NEW GROUPING-GRADING PLAN—Billy Hudgens
 3. BIBLE TEACHING PROGRAM FOR THE 70's — D. Lewis White, Nashville, Tennessee
 4. SPACE, BUILDINGS, EQUIPMENT—Dennis E. Conniff, Jr.
 5. BIBLE TEACHING OPPORTUNITIES AND PROJECTS FOR 1970 — Judd R. Allen
- 5:45 Adjourn
- 6:00 Supper

FRIDAY NIGHT

- 7:00 General Session — Auditorium
- 7:05 "The Sunday School Story"
- 7:10 "God's Word Is Not Expendable!" — Bryant Cummings
- 7:30 CONFERENCES
- 9:00 Adjourn

SATURDAY MORNING

- 7:00 Breakfast
- 8:00 CONFERENCES
- 9:30 Break
- 10:00 General Session — Auditorium
- 10:05 "Outreach" — Chester Vaughn
- 10:25 "A Nation-wide Opportunity"
- 10:30 "Line Upon Line" — Bryant Cummings
- 10:45 CONFERENCES
- 12:15 Adjourn For Lunch

Revival Dates

North Corinth Church (Alcorn): Thanksgiving revival, beginning with a Thanksgiving supper on Wednesday night, Nov. 26; services continue through Sunday night, Nov. 30; services at 7:00 p.m. and 11:00 a.m. Sunday morning; Rev. Jimmy Bryant (pictured) new pastor of the North Corinth Church, will be doing the preaching.



Rocky Creek, Lucedale: November 16-20; services at 7:30 p.m.; Dr. R. G. Lee, pictured, evangelist; Rev. John Merck, pastor. Dr. Lee, since his retirement from the pastorate of Bellevue Church, Memphis, has been extremely busy in Bible Conference work and revivals. He formerly



News Director Named

LOUISVILLE (BP) — Louis Moore of Oklahoma City, a first year theology student at Southern Baptist Seminary, has been appointed news director of the seminary and managing editor of the Tie, seminary news magazine.

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LARGE OF ARTIST
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served three consecutive terms as president of the SBC, and is the author of forty books.

Southside, Jackson: November 16-23; Rev. Charles Hollifield, pastor of Morgantown Church, Natchez, evangelist; Ralph E. Jackson, church music director, in charge of music; Rev. S. W. Valentine, pastor; services at 10 a.m. and 7 p.m.

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Drought In Chile Prompts FMB Help

Chilean and Southern Baptists responded "promptly and liberally" to a call for help when Chile had its worst drought in recorded history, reports Rev. John A. Parker, Southern Baptist missionary. Food went to Baptists in Ovalle, La Serena, and Salamanca, cities in the transition zone between the northern desert and the heartland.

Sr. Evaristo Perez, president of the Chilean Baptist Convention, spoke of the need for relief to Southern Baptist missionaries in Chile at their annual meeting in July. Soon a requested \$2,500 came from the Foreign Mission Board, and Chilean Baptists contributed \$500 in food and money. Three truckloads of food went to the drought-stricken area.

At Punitaque, where the Ovalle church has a mission, Missionary Parker saw one of the needy families the church was trying to help. The family consists of a 70-year-old man, his daughter, and seven grandchildren. The man's retirement pay is the only cash income for the family.

The old man said that before the drought the family had four donkeys, two goats, 12 hogs, chickens, and

sixty fruit trees. All were gone except some chickens.

Mr. Parker said, "Those of us distributing the food were reminded of

the words of our Lord: 'Inasmuch as ye have done it unto one of the least of these by brethren, ye have done it unto me.'"



CHILEAN BAPTISTS unload food for a family of nine whose farm animals and fruit orchard were almost totally destroyed after months of the worst drought in Chilean history. A 600-mile stretch north of Santiago was affected.

Lebanon Missionaries Continue Activities

Missionaries continue to work without restriction in troubled Lebanon, according to Dr. John D. Hughey, secretary for Europe and the Middle East for the Southern Baptist Foreign Mission Board. A curfew continues in Tripoli, but Beirut's curfew was lifted for eight hours Sunday. No plans for the removal of any U. S. personnel are known to have been made, Dr. Hughey says.

Currently there are 26 career and short-term personnel under assignment to Lebanon by the Foreign Mission Board. All live in Beirut, the capital, where they are engaged in the programs of a Baptist nursery, elementary, and high school, the Arab Baptist Theological Seminary, a publications center, a radio recording studio, English-speaking University Baptist Church, and churches of the Lebanese Baptist Convention, with their more than 500 members.

A slight majority of Lebanon's 2½ million people are Christians. Religious freedom is upheld by the government. Southern Baptist missionaries were first stationed in Lebanon in 1948, though some had made visits to Lebanese Baptists from their posts in Palestine over the years. Southern Baptists had begun giving financial help to Lebanese Baptists in 1927. The Baptist witness was first taken to Lebanon in 1893 by a Lebanese who accepted Christ and was baptized while visiting in the United States.

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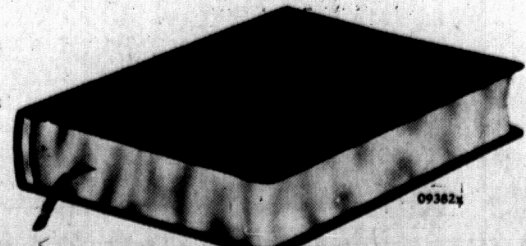
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Scobba Church, Scobba: October 19-26; four for baptism, four for watch care, twenty for rededication; Rev. Louis Smith, evangelist, Jerry Merriman, song leader, Rev. W. Thomas Baddley, Jr., pastor.

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The Promise Of Return

By Clifton J. Allen

Psalms 126; 137:1-6; Isaiah 40; 49; 51:1-16; Jeremiah 31

The prophets who declared the certainty of God's judgment on the people of Judah declared also the certainty that God would bring a remnant of his people back to Jerusalem. The lesson we now study is the divine message of comfort to the exiles to reassure them and encourage them in faithfulness and true worship. Jeremiah declared that God loved his people with an everlasting love: he would turn their captivity and bring his people again to the land of their fathers. The psalmist also described the sorrow of God's people in captivity and the joy surely to be experienced in singing again the songs of Zion in the Temple. The writer of Isaiah 40-66 addressed his message particularly to the exiles to encourage them with assurance of God's purpose to restore his people to Jerusalem and to bring to fulfillment a way of salvation for all nations. Their return would make the beginning of a new era in the story of God and his people.

COMFORT FOR THE EXILES

Comfort for the exiles rested upon the fact that God is a God of comfort. The prophet felt himself a messenger of God called to declare the message of comfort. God identified himself with the exiles by saying "my people" and "your God." They were thus reminded of God's claim on them and of their commitment to him. They were also reminded of God's compassion and purpose. This was meant to revive their drooping spirits. Their lot had been one of grief and suffering. Enveloped in sadness and despair, they had lost a sense of their mission as the chosen people of God. But God's purpose for them had not failed. Through the prophet, God declared that the period of warfare and hardship was over, that is, the period of menial service was ended. The iniquity of the people was par-

done. The God of punishment is also the God of forgiveness.

PREPARATION FOR THE LORD

The voice speaking in these verses seems to be a heavenly voice, which the prophet heard, calling for preparation for the coming of the Lord. While there is some doubt as to whom the message is addressed, it seems to be a call to the people to prepare to receive God, who comes to them in deliverance. This would then be a command to make spiritual preparation for the mighty act of God in restoring his people to Jerusalem. Symbolic terms are used. The meaning is clear that the deliverance of the exiles, through the coming of the Lord was to be a revelation of his glory. It was to take place, not in secret, but before the world. The certainty of its fulfillment was the fact that the month of the Lord had spoken — his word cannot fail.

These verses have a special prophetic reference to God's coming to man in the person of his Son Jesus Christ. John the Baptist was chosen to be the Forerunner, and his ministry was declared to be the fulfillment of this passage in Isaiah.

GOOD NEWS FOR THE WORLD

Here we have the prophet's clear call to prophesy. He was called to declare the temporary or transitory quality of the things of earth in contrast with the enduring purpose and promise of God. All flesh is like the fading beauty of flowers. People are unstable and mortal. "But the word of our God shall stand for ever." This is good news for the world, that God is active in the affairs of men, and that God will bring to fulfillment his purpose of redemption for a lost world.

Through the prophet, God called upon Jerusalem to become a herald of the good news to the cities of Judah. The return of the exiles would be accomplished by God's sovereign power. Hence the exhortation, "Behold your God!" The Lord God would come with might in restoring his people to their homeland. He would bestow blessing and joy on his people. And in his role of deliverance and restoration, God would manifest his tenderness like a shepherd feeding his flock and gathering the lambs in his bosom. Again, the deeper truth is understood in the light of New Testament teaching. Christ is the Good Shepherd.

Lord Of The Universe

By Bill Duncan

Isaiah 45:1-25

If one will study history, he will find that God who is sovereignly controls history to accomplish His goals.

This is a truth that our people need to know during our days of confusion. God of the Old Testament who used men like Cyrus can use men like the leader of Communist China or North Vietnam. But more than that he could use more if we would be willing to allow Him to control all of our lives. The Lord of the universe wants to be the Lord of our lives.

Isaiah lived to see both of the Kingdoms of Israel and Judah destroyed. Israel was conquered and Samaria its capital destroyed. In 587 B.C. Nebuchadnezzar, King of Babylon destroyed Jerusalem and took its people into captivity. In 539 B.C. Cyrus, king of Persia, conquered Babylon, and this extended the Kingdom over Southwest Asia. Many have said that Cyrus was a great humanitarian because of his concern for the Jewish people in exile. He offered the captives the opportunity to return home. Therefore God used Cyrus to bring about the deliverance of His people from bondage in Babylon. God called Cyrus His anointed. He was set apart by God's Providence to fulfill His special purpose. The Jewish kings were set apart by anointing. God used a heathen king just like He used some unbelieving Jewish kings to work out His history.

God Is Sovereign In His Deliverance Of Israel

Isaiah 45:1-7

Many writers hold that this section of chapter forty-five should be connected with the previous chapter because it continues to speak of the deliverance by Cyrus.

God promised Cyrus, "His anointed," to have victory over the nations of the East. God would hold up this warrior as one would sustain feeble persons. God would make the other nations feeble. "loose loins", as prophesied. The gates of Babylon were left open on the night of attack so that there was easy access to every part of the city.

The purpose of God's using Cyrus in this way was that God might be glorified and accepted even by the heathen. "I am Jehovah and there is none else beside me, there is no

god." No flesh should receive credit for this deliverance, only God.

God is in control of all events of history. He forms the light, and creates darkness. The New Testament speaks of God's will being as he allows things to happen, both good and evil.

God can use any circumstance to teach, and bring about the realization that He is Lord. God has always been involved in giving special care to the Jews. The current events in Israel could be God's giving these a nation over in the Promised Land, with absolute control. This has not happened since Cyrus let the people go live in the Southern Kingdom. Why Not Surrender to Divine Sovereignty?

After the deliverance from Babylon, religion revived among the people again. Righteousness began to grow among the people. The fruit of salvation was seen among the people.

But the section magnifies those who would not challenge God's ways and right to rule over the universe. This was serious. Why question God? This is as serious as a child's arguing with his parents and saying, "Why did you allow me to be born?" This speaks of a rebel spirit. It must be his way or no way. This is not the spirit of one who seeks an answer about how things come to be but the critical spirit of one who knows and rejects. This is a challenge to God's right.

God has a right to control all the world. He made the world and all that is in it. He is the only one who is able to know how things are going to work out. He is always seeking the best for those who are His children.

God was using Cyrus to prepare the people for a place to worship, a city to lead, a nation that would prepare the world for the coming of the Messiah.

God, who is sovereign, has as His main purpose the salvation of all people. "Look unto me and be ye saved, all the ends of the earth." There is not reason for any activity of God except that men might come to the knowledge of salvation. But there is no salvation unless one will accept God as the Lord of his whole life.

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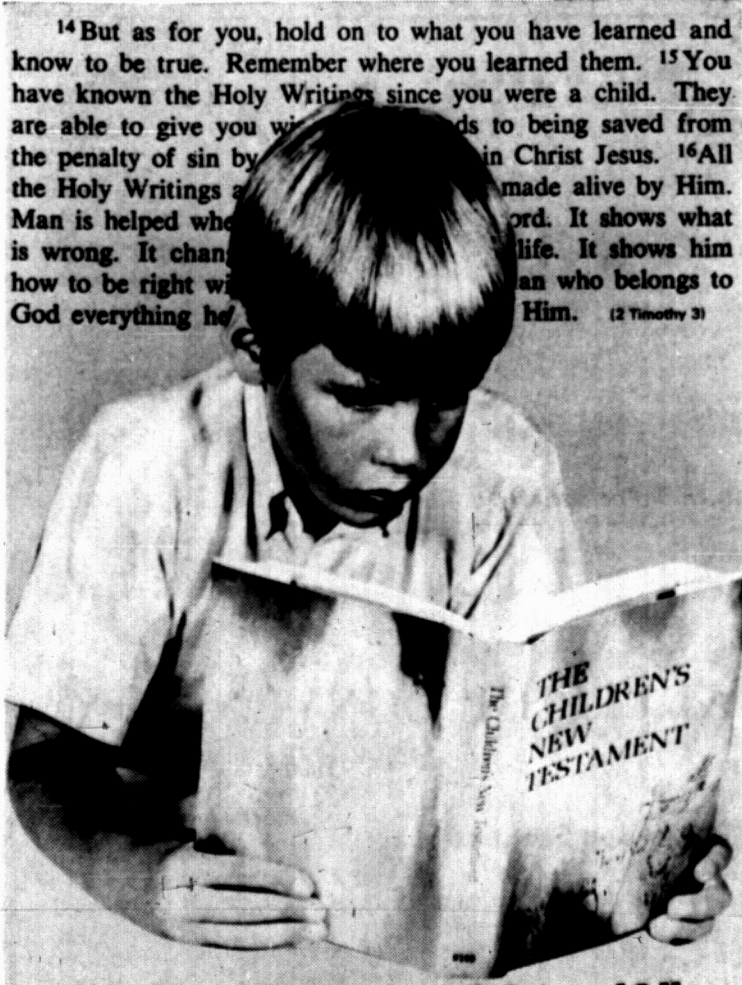
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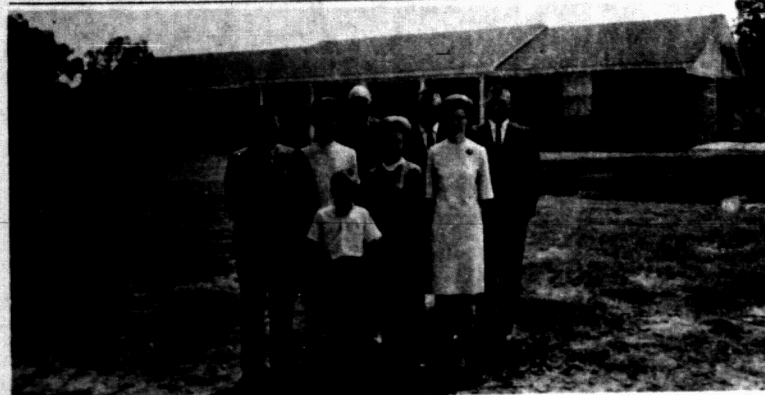


First, Olive Branch, Breaks Ground For Education Building

First Church, Olive Branch, broke ground Oct. 26 for a new educational building, 52' by 104' and two-story. It will house the children birth through 11 and provide space for one adult department, church office and pastor's study. The contract has been awarded to Frix, Anderson and Watkins for the sum of \$143,000.00.

Pictured above is the group as they pulled the plow into the ground. At the plow is Paul Todd and on the left, Carl May representing the construction company. On the right is Lynn Burke of the McGee, Nicholson and Burke Architect Firm. On the right at the end of the rope is pictured Drue Birmingham, Building Committee Chairman, Bobby Wil-

liams, Finance Chairman, and Ralph Wagner, Deacon Chairman. On the end of the rope on the left side is Mrs. W. M. Maxwell who has been a member of the church for the longest number of years. Also pictured with her is Tim Rollins and Mrs. Jean Treadway who were the newest members of the congregation. Rev. Vance Marberry is pastor.



Bethany Builds New Pastorium

BETHANY CHURCH, Slate Springs, recently completed a new \$18,000 pastorium. The pastor and family and the Building Committee are shown, left to right: Rev. and Mrs. Martin Williams and son Harry, Mrs. James Mawik; chairman, Mrs. Lewis Hardin, Harry Denton, Joe Scott Vance, and Lonnie Pryor. The new home is brick, with living room, dining room, kitchen, den, four bedrooms, and two baths.

Homecoming at Horseshoe

Homecoming Day will be held at Horseshoe Church, near Tchula, on November 16. Dr. Lowrey Compere, president of Clarke College, who was present and spoke on "My Father's Business," the third Sunday afternoon in April, 1942, at the time of the organization of the church, will bring the message of the day at 11 a.m.

Rev. C. J. Olander, first pastor of the church, will be present, along

with several charter members. Several musical groups will be present, one which is under the leadership of Harvey W. Carr, graduate of Clarke College.

Lunch will be served in the fellowship hall, and there will be a period of singing and fellowship in the afternoon. Former members and friends are invited, states the pastor, Rev. James C. Carr.

Cooper Accepts Call

Virgil Cooper, a native of Vicksburg, has accepted the call to be the pastor of Tangipahoa Church, Summit. Before accepting the call, he was serving as assistant pastor of First Church, Andalusia, Ala. He has held other pastorates in Polkville, Raleigh, and Laurel. He is married to the former Amy Gunter of Andalusia, Ala. They have two children, Jamey, 4, and Christine Lee, 1.

Enters Evangelism

Rev. Norman H. Hester, pastor of Sandersville Church, Jones Association, resigned September 1, to enter full-time evangelistic work.

Hester served as pastor of the Sandersville Church five years and nine months beginning on December 1, 1963.

During this time there were 152 professions of faith and 91 additions by letter. A church library has been started and a building program completed which more than doubled the educational space. During this time the church has shown a healthy growth spiritually.

Mr. Hester and his family are now at home at: Route 1 Millry, Alabama, 36558 (telephone 542-9250 area code 205.)



"Turning Our Backs On Our Best"

By Ferrell O. Cork, Jr., Pastor, First, Union
Mark 14:33-72

The future of our world depends largely upon our concept of the worth of the individual as he or she is related to Jesus Christ. Every Christian must accept the truth that "Man, every man is of real worth!" Moffat's translation says in Psalms 72:14 "They are not cheap to him." The entire scope of life in this day makes it difficult to continue an assured faith in the worth of an individual.



The coming thirty years, with all its scientific and technological advance, will tend to minimize man to a state of worthlessness. Machinery and the population explosion have worked hand in hand to depersonalize life. From the world's point of view, the future is not very appealing for the individual who stands in lonely isolation saying, "no one cares about me."

With Christ, the situation is quite different, for everyone is "A Somebody" with Jesus. There are no insignificant men with God. It has always been a policy of God to choose the weak to confound the mighty. He has often laid His hand upon a lad, not the mighty choice of men. God doesn't take a man for what he is, but for what he can be when he is completely surrendered to Him.

The ultimate worth of man is dependent upon the actual worth of God. Every man who has a right relationship with God can draw from God's storehouse of inexhaustible resources. God cries to everyone, "O soul, thou art mine. I love you. You are my most precious possession. I died to demonstrate your worth." Man can achieve his best only if he avails himself of God and all that He is and has.

Simon Peter came very close to turning his back on his best. In Mark 14 Peter started his day with a burst of fanatically reckless courage. What courage and determination were shown as he drew his sword in the garden! He was ready to take on the whole mob. In the scuffle he wounded the servant of the High Priest. Out of what appears to be common sense, Peter then lost himself in a crowd for personal safety.

The last place that one would have expected to find Peter would have been in the crowded courtyard of the High Priest's house. This in itself was an unusual mixture of being and not being. The question seemed to be one of remaining close to Jesus and yet losing his personal identity.

Thank God Peter recalled the words of his Lord, "and Peter called to mind the word that Jesus said unto him, before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept." Mark 14:72

Peter almost turned his back upon his best. Instead he went on to become the "Fisher of Men." He found his worth in God and brought men by the multitudes into God's kingdom. He became a preacher extraordinary, and an evangelist of unusual power because he properly related himself to Christ.

We will never know our best outside of Jesus Christ!

November Art Exhibit

Blue Mountain College announces the opening of its November Art Exhibition. The special Exhibition is ready for visitors at this time, and will continue throughout the month. Visitors are welcome and encouraged to come at all times. Pictures and other works of art will be on display in the Art Studios and halls of the second and third floors of the Lawrence T. Lowrey Administration Building. The Art Department is directed by Miss Mary Crenshaw. Assisting her this session is Mrs. Robert Sugg, wife of the director of BSU, Rev. Robert Sugg.

Accepts Wilkinson Mem.

Rev. Hulon Robinson of Simpson County has accepted a call to the Wilkinson Memorial Church, Smith County.



A graduate of Mize High School, he is the son of Mr. and Mrs. Harvey Robinson of Rt. 1, Mt. Olive. He is married to the former Marilyn Johnson of Magee. They are the parents of three children, Hugh, Shasta, and Richard.

Allan R. Fuller, associate professor of music at Mississippi College, has been named Concertmaster of the Greenville Symphony Orchestra. Kenneth Haxton, Jr., business manager for the orchestra, said Fuller would begin his new job next month. Recognized as one of the state's most

accomplished violinists and violin teachers, Fuller has been on the Mississippi College music department faculty for 14 years.

Meadville Calls Pastor

Rev. E. J. Slonaker, has assumed duties as pastor of Meadville Church.



Born in Dayton, Ohio, he is the son of the late W. C. Slonaker and Marie Willis Slonaker.

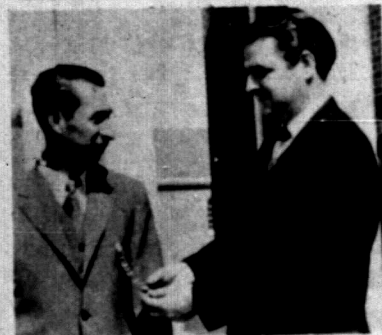
In 1951 he was ordained at Emmanuel Church, Jackson. He graduated from Mississippi College and New Orleans Seminary.

He has held pastorates at Rock Hill and Cato (Rankin); Pine Grove (Simpson); Phalti (Jeff-Davis); Temple, Petal; and First Church, Mt. Olive, where he has served for the past six years.

He is married to the former Kathryn Robbins, Bassfield. She has the B. S. degree from the University of Southern Mississippi. The couple has two sons, 1st Lt. Clark Slonaker, USMC jet pilot, stationed at Pensacola, Florida and Randy Slonaker, a junior at Franklin High School, Meadville.

He has travelled through French West Africa, Ghana, Liberia, Great Britain, Europe, Asia Minor, Trinidad Island, South America and Canada.

Names In The News



Rev. James W. Mallard, right, pastor of New Hope Church, is shown presenting a fourteen-year perfect attendance Sunday school pin to B. B. Stringer. "B. B." is one of the most faithful members of the church. Besides not missing a Sunday in fourteen years, he always arrives at the church by 8:00 a.m. each Sunday morning to fold the morning worship service bulletins. For the past several years he has also served as chairman of church ushers. "Faithful in the performance of his responsibilities to the church, 'B. B.' makes a real contribution to its ministry and to the service of his Lord," states Pastor Mallard.

Paul W. Ball has been called as music director and assistant worker in youth and educational work of the Byram Church. He is the son of Rev. Paul Ball, formerly from Mississippi, and now pastor in Tennessee. Paul goes to Byram Church from First Church, Frisco, Ala. He moved into the church - owned on Nov. 3. Rev. Henry J. Bennett is the pastor.



Miss Lene Gray, director of press relations for the Southern Baptist Foreign Mission Board, was elected to a newly - created position of international writer and editor at the Board's annual meeting in Richmond, Va., October 13-15. In a related action the Board authorized Miss Gray to go to Southeast Asia on a writing assignment.

Tony Kinton has accepted a position as minister of music at Standing Pine Church, Leake County. A student at Mississippi College, he formerly served McAdams Church as minister of music for two years.

Kenneth Melver Graham, of Oban, Argyll, Scotland, father of Dr. Finlay M. Graham, missionary to Lebanon, died on October 26. Missionary Graham may be addressed at Box 5232, Beirut, Lebanon.

Mrs. Ethel Cooper Hardy, 65, emerita Southern Baptist missionary to Brazil, died October 31 in Hillcrest Baptist Hospital, Waco, Tex. Her funeral was to be held Monday, November 3, at Calvary Baptist Church, Waco, with burial in Waco Memorial Park. "A bundle of consecrated energy" was a colleague's description of Mrs. Hardy during the years she and her husband, Rev. Clemmie D. Hardy, conducted their evangelistic, medical, and educational ministry in equatorial Brazil. Appointed by the Foreign Mission Board in 1936, the Hardys were for a time the only Southern Baptist missionaries in the Amazon River basin. They were stationed in Manaus.



Danny M. Panter was licensed to the gospel ministry recently at Ludlow Church, Ludlow. The licensing ceremony is pictured. Joe Denson presented the license; Leo Lee presented a Bible dictionary; other deacons participated. Rev. L. J. Fairchild is the Ludlow pastor.

Charlotte Garrison of Pontotoc, daughter of Mr. and Mrs. Edward Garrison, has been chosen by the faculty to represent intellectuality in the Blue Mountain yearbook, The Mountaineer. Miss Garrison is an outstanding music major; recipient of one of the College music scholarships; received the G. G. Lowrey Scholarship near the close of her junior year; and has attained either the President's Academic Honor List of that of the Dean each semester since she entered Blue Mountain College. At the time she was honored by the faculty to represent intellectuality for the current session, her academic score had reached 3.978, an "A" average.



Centreville Calls Pastor

Rev. Donald O'Quin has accepted the pastoral call to Centreville Church, Centreville, after serving at Crosby Church, Crosby, for 2½ years.

He is a native of Waltham County and a graduate of Samford University, Birmingham, Ala. and has a Master of Theology from New Orleans Seminary.

He is married to the former Linda Sigmon of Birmingham, Ala. and they have two children, 5 years and 3 months.

Marcia Francine Howard has been called as Southside Church, Hattiesburg, minister of youth, Rev. Garland McInnis, pastor, announced. Miss Howard, daughter of Mr. and Mrs. Glever Howard of Mobile, is a sophomore at Carey College. She is a former youth director of her home church, Temple, Mobile; and a member of the BSU Carey Chapel Choir. Last year, Miss Howard was selected as one of the Christian Youth Leaders of America.

Jimmy Nowell was recently ordained as a deacon at Pelahatchie Church, Rankin County. He is a businessman and Sunday school teacher in the Young People's Department. He and his wife and two children are active members in the full program of their church. Mr. Nowell has also been elected as secretary of the active board of deacons. Rev. Bob Maddux is pastor.

Georgetown Calls Pastor

Rev. Marcus Finch, Jr. has assumed duties as the pastor of Georgetown Church, Georgetown.

The son of Mr. and Mrs. M. D. Finch, Sr., of Marietta, Ga., he has served as summer youth director of Roswell Street Church, Marietta. Other places of service include: assistant pastor of Highland Church, Jackson; Pastor of Bethlehem Church, Pinola; and pastor of Siloam Church, Magee.

He is a graduate of Mississippi College and New Orleans Seminary, with a Master of Theology degree.

Mrs. Finch, the former Martha Tupper of Greenwood, is also a graduate of Mississippi College. Their daughter, Melanie, is two.



Charles Muller
Jackson



Jack Lyall
Clinton



Aubrey Gaskins
Tupelo



Verne Taylor
Laurel



David Larrimore
Tupelo



Billy Jack Green
Jackson



Kurt Kaiser
Waco, Texas



John Bewley
Jackson

Music and Recreation Features

YOUTH AND LEADERSHIP CONVENTIONS

Broadmoor Baptist Church, Jackson

December 29 - 30, 1969

Recreation Features

Recreation interludes in the program led by John Bewley, Ministry of Activities of the host church... plus dowsling and skating in the church's recreational facilities during supper and until midnight Monday.

"Tell It Like It Is"

By a choir of youth from all over the state. Directed by Kurt Kaiser, Director of Music, Word Records, one of its composers. Billy Jack Green, Daniel Memorial Baptist Church, Jackson, to coordinate the production.

Music Leadership

David Larrimore, Tupelo, leading the music for the Youth Convention... Verne Taylor, Laurel, and David Smitherman, Jackson, musicians for the Leadership Convention... Charles Muller, Jackson, music coordinator for both conventions.

Youth Musicians

The Youth Conference Ensemble, under the direction of Jack Lyall, Mississippi College... the new Mississippi Youth Brass Ensemble, led by Aubrey Gaskins, Tupelo... church youth choirs featured at various sessions... youth soloists... youth guest pianists at each session... youth performing groups at "The Coffee House"... "The Graduates," members of previous Youth Ensembles.

Coffee House

A Coffee House with performing groups selected by the convention music coordinator... and food at minimum cost during supper hour both days.